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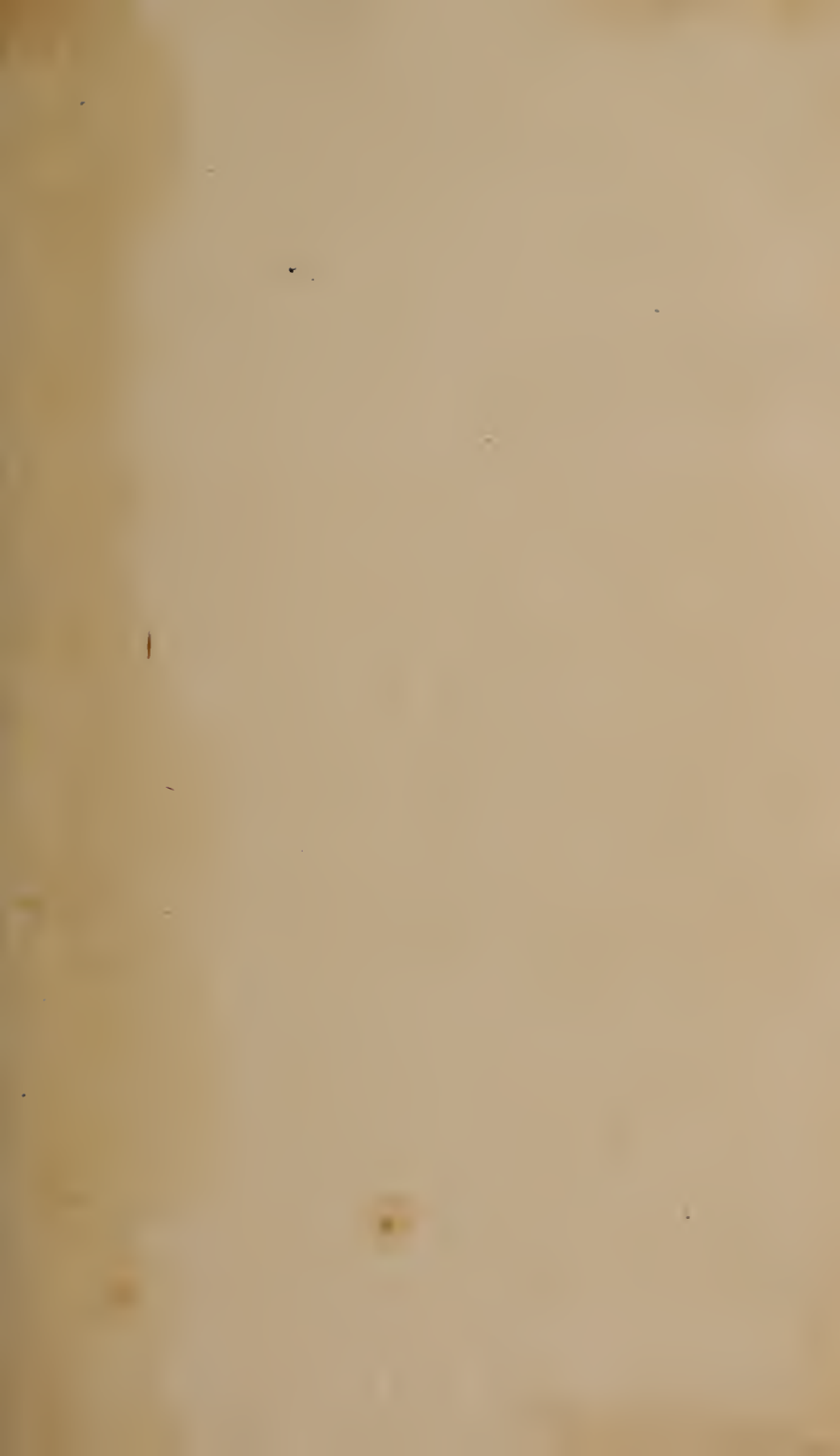
PRINCETON, N. J.

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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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JUNE, 1823.

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PROCEEDINGS OF THE LONDON SOCIETY.

FIFTEENTH ANNIVERSARY  
MEETING.

THE Annual Sermon of the Society was preached at the Parish Church of St. Paul's, Covent Garden, on Thursday Evening, May the 8th, by the Rev. W. Thistlethwaite, M.A. from the 1st verse of the xth chapter of the Epistle to the Romans. The Collection at the doors amounted to £57 11s. 2d.

The Fifteenth Anniversary Meeting was held at the Freemasons' Tavern, on Friday Morning, May the 9th, and was very numerously attended. The Chair having been taken, and the Meeting opened by Sir Thomas Baring, Bart. President of the Society, a hymn was sung by the Jewish children. The Rev. Basil Woodd then affectionately addressed the Meeting and the children, after which they sang another hymn in Hebrew and retired. The following Report was then read by the Rev. C. S. Hawtreys.

FIFTEENTH REPORT.

ON a review of the transactions of the past year, your Committee are again enabled, through the goodness of God, to congratulate you on the increasing prosperity of your Institution. The calls for its exertions have been multiplied ;

the sphere of its operations extended ; the efficacy of its labours rendered more apparent. Its resources also, though still inadequate to its prospects of usefulness, have been progressively enlarged.

United in the same glorious cause with Bible and Missionary Societies, if it partakes in their trials, it is favoured also with a share of their success. And whilst, in common with the conductors of other kindred Institutions, your Committee are from time to time admonished to "cease from man," they are no less amply encouraged to confide in an omnipotent and omnipresent God.

The details which they will now proceed to lay before you, will, they trust, justify these few preliminary observations.

I. Adverting, first, to the *Domestic Occurrences* of the year, your Committee are happy to report the formation of several *new Auxiliary Societies and Associations*. Amongst the former they have the peculiar satisfaction of numbering those established at *Chichester* and *Gloucester*, under the patronage, respectively, of the Bishops of those dioceses. To this list of new Auxiliaries they hope soon to be able to add a third episcopal city, *Worcester* ; where the cause of the Society has been brought forward, since the last

Anniversary, and considerable interest excited, and some contributions made, in its behalf. Auxiliary Societies have been established, likewise, at *Portsea*, and at *Derby*, where hitherto there has been a Ladies' Association only. Associations have been formed, also, at *Clapham*, in the vicinity of London, and amongst the members of the congregation attending at *Percy Chapel*, in the Metropolis. At *Gloucester*, together with the Auxiliary Society already mentioned, a Ladies' Association also was formed, of which her Grace the Duchess of Beaufort is Patroness, and the Hon. Mrs. Ryder, President.

The warmest acknowledgments are due from your Committee to those zealous friends of the Society, to whose influence and exertions, under God, it is indebted for this important accession of strength; and more particularly to those clergymen (most of whose names already stand recorded in the Annual Reports of the Society) who have visited various parts of the kingdom, in conjunction with your Secretaries, and whose valuable assistance, on these, as on former occasions, has contributed so materially to the auspicious commencement of the new Institutions, and to the growing efficiency of those previously established.

It affords your Committee much satisfaction to be able to state, on the concurrent testimony of the Society's friends and advocates throughout the kingdom, that there is a manifest increase, among their countrymen, of enlightened, scriptural zeal for the spiritual welfare of Israel. Of this, indeed, the most satisfactory proof has been given in the increase of contributions to the Society's Funds; by means of which its income has been raised to £10924. 2s. 7d. exceeding that of last year by £230. 14s. 3d.

For this augmentation in the Funds of the Institution, your Committee are deeply sensible of the extent of their obligations to their female friends, whose contributions have, as heretofore, constituted so large a portion of the pecuniary supplies of the year. To mention one or two instances only—an increase of £150. in the remittances of the Bristol Auxiliary, in the course of the

year 1822, is stated to have been chiefly owing to the increased exertions of the Ladies' Association connected with it. The Auxiliary Society recently established at Gloucester, (which has given a most valuable pledge of future efficiency by remitting nearly £400. as the produce of the first five months of its existence) has received nearly £100. from the Ladies' Association; and by the Ladies' Association of the Episcopal Jews' Chapel £170. has been contributed. Your Committee must not here omit to mention that the Sale of Fancy and other Work, now so frequently adopted by the Ladies' Associations, has proved a very productive source of supply to the Society during the past year. More than £500. have been obtained from this single source by the Ladies' Associations of Bath, Bristol, Gloucester, Derby, and London.

In speaking of the contributions to the service of the year, your Committee have hitherto confined themselves to England. They have likewise, however, thankfully to acknowledge the liberal succours which they continue to receive from individuals and religious societies, of various denominations, in Scotland, and to record, as they do with feelings of the liveliest gratitude to God and man, the increasing energy of their friends and associates in Ireland, which, in a period of great national anxiety and conflict, has been the means of contributing £1150. to the funds of the Society, being an increase of £300. on the remittances of last year.

Whilst satisfactory evidence has been afforded of the diffusion of a benevolent feeling, on the part of British Christians, towards their brethren of the house of Israel, indications of an awakening attention to the objects and efforts of the Society, have not been wanting among the Jews resident in this country. One proof of this has been the comparative frequency of their *publications* on the subject of Christianity; which, if they do not manifest any great progress towards a conviction of its truths, argue at least a diminished hostility to its doctrines and advocates. It is plain, likewise, that they read *our* publications, and there can be no doubt that beneficial



effects may be expected to result from amicable and temperate discussions of the points at issue between us and them. To encourage this favourable disposition to examination and inquiry, Tracts have been distributed among the Jews living in London; many of whom have willingly received them, as also Bibles, which have been lent them. And there is reason to hope that good has, in some instances, been effected by this silent and unobtrusive dissemination of religious truth.

With a similar view (though not without a regard at the same time to the instruction of Christians) a series of *Monthly Lectures on the Old Testament Types*, has been commenced at the Episcopal Chapel in Bethnal Green. At these Lectures Jews are particularly invited to attend.

The *Education of Jewish children*, voluntarily given up for that purpose by their parents, continues to occupy the attention of the Committee. Nearly 300 such children have enjoyed the benefit of Christian instruction in the Schools of the Society, since its commencement, and in several instances there is good reason to hope that the good seed has not been sown in vain. Your Committee find no difficulty in obtaining situations, with Christian masters, for the children who are of age to leave the Schools; and in many cases satisfactory testimonies to their conduct have been received from their employers.

	Boys. Girls.	
The number of children admitted into the Schools during the past year has been	5	11
Left, for service or apprenticeship	6	4
At present in the Schools	33	49

The *Press* employed by the Society has, under its direction, been engaged in the printing of new Tracts, or reprinting of old ones, mostly on stereotype plates, some in English and other modern European languages, others in Hebrew, or its various dialects as used by the Jews in different parts of the Continent. It may here be mentioned, likewise, that various publications, of the class just specified, have been printed during the year, at the Society's expense, in Germany. Other similar publications are in progress. The issues have been as follows.

Hebrew Testaments	-	600	
German Hebrew ditto	-	800	
Judeo-Polish ditto	-	500	
			1,900
Hebrew Prophets	-	1,500	
German Hebrew ditto	-	2,000	
			3,500
Hebrew Prophets and Testaments bound together		1,034	
Bibles and Testaments	-	300	
Hebrew Psalters	-	2,100	
			3,434
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Total Scriptures, whole or in part			8,934
Tracts, Hebrew	-	15,000	
German Hebrew	-	16,000	
English	-	43,000	
			74,000
Cards, Hebrew	-	5,500	
German Hebrew	-	8,000	
English	-	1,000	
			14,500

These various publications have been circulated during the last year, in the following places:—

Nice, Naples, Marseilles, Genoa, Gibraltar, Malta, Hamburg, Detmold, Posen, Königsburg, Dresden, Frankfort, Berlin, Madras, Calcutta, Serampore, Boston, Massachusetts, Charlestown, Columbia.

In these and other places, at home and abroad, more than 10,000 copies of the Hebrew New Testament have been circulated, since the formation of the Society, besides many thousand copies of the New Testament in German Hebrew, and Judeo-Polish. Many hundred thousand Tracts, in various languages, on the subjects at issue between Jews and Christians, have, in the same period, been distributed by the Society. Who shall compute the good that may have been, or that shall be, done to the present generation of Jews, and to generations yet unborn, by these silent heralds of salvation! Oh that each volume, given and received, were given and received *in prayer*!

Five missionary students have been received into the *Seminary*, since the last Anniversary. Of these, four were sent over from Berlin, where they had been previously educating as missionaries, under the auspices of the pious and excellent Mr. Jaenicke. The fifth has been recommended by the friends of the Society in Ireland, and, together with two of those just mentioned, is now on probation in the Seminary, conformably to the Rules which have been adopted for its management.

Three missionaries have been sent out during the year—two, Mr. Wendt and Mr. Hoff, Germans, to Poland; the other, Rev. W. B. Lewis, of Trinity College, Dublin, to the Mediterranean.

The Rev. Charles Neat, an English clergyman, well known to your Committee, whose attention has for some time been directed to the Society's objects, has been designated as missionary to Leghorn, and the parts adjacent; and is now perfecting himself in the knowledge of Hebrew, under the teacher at the Seminary.

Mr. Alexander M'Canl, of Trinity College, Dublin, whose mission to Poland was mentioned in the last Report, after spending a year in active and successful exertion among the numerous Jews of that country, returned home in November last, for the purpose of receiving ordination; and is now about to return to the interesting scene of his former labours, accompanied by a fellow-countryman, Mr. O'Neil, who has been for some time a student in the seminary.

Thus far the views of the Committee, in establishing the Missionary Seminary, have not been disappointed. They trust the event will prove that it has already been rendered, in a considerable degree, subservient to the important interests of the Institution. And they feel, more than ever, convinced of the expediency of having those, who are to go forth as the Society's representatives abroad, placed under the previous superintendence of its conductors at home, and trained in that specific course of preparatory study which is requisite to qualify them for the peculiar duties of their future destination.

The number of students in the Seminary at present, including Mr. O'Neill, is seven: its accommodations however are adapted to not fewer than ten; and your Committee earnestly hope that this deficiency may speedily be supplied by young men of piety and talent, anxious to embark in a missionary service, which becomes every year more inviting, and to avail themselves of the peculiar advantages of preparation which the Seminary affords.

From this summary view of the Society's proceedings at home, your Committee will now pass over to its

### *Foreign Relations,*

In reference to which they have the peculiar satisfaction of informing you, that a channel of communication has been opened with a neighbouring country, of which hitherto but few notices occur in the Reports of the Society. And while your Committee feel satisfaction in the thought that their Protestant brethren there feel an interest in the cause, they gladly render to some enlightened and liberal Catholics the just tribute of being most forward in this race of Christian benevolence.

Having received information that a periodical publication was about to be published in Paris, of which a prominent object was to be the awakening of attention to the conversion of the Jews, your Committee entered into a correspondence with the intended editor, from whose answer they will make one or two extracts. "How can we avoid," observes the pious and intelligent writer, "how can we avoid observing the all-powerful influence in that increase of fervour and zeal, which under different forms manifests itself on all hands among Christians of different denominations. In spite of our outward differences, the hand of God is evidently at work to bring us together, and to unite us in spirit and in truth.

"As every excellent grace and every perfect gift descends from the Father of Lights, it can only be His Divine Spirit, who inspires and directs to one common end the labours of so many Christian Societies, among which yours shines with a splendour so much the purer, as it is more exempt from every suspicion of philosophism, and more evidently connects itself with the work of Providence in the Christian dispensation, and with the fulfilment of the too much neglected prophecies, in which a future age of peace, of justice, of consolation, and of happiness has been promised to the earth.

"To work, by whatever means, towards the reconciliation of Israel to God through his Christ, surely this is the most sacred of all exertions; this is to co-operate in the revival of the old spirit of Christianity among us Gentiles, degenerate as we are, and almost without faith; this is to make a step towards the regenera-



tion of the whole human race, of which the Jews, restored as living members of the body of the Lord, will be in the appointed season the blessed instruments. To make known your Institution, which hitherto has been but little known in France, even among religious and well-informed persons, would tend to direct the attention of Christians to one of their duties, which they have most of all neglected, to show the way of salvation to that people by whom we have learnt it, *because salvation comes from the Jews.*"

Having thus stated his views relative to the objects of this Society, the writer thus concludes, "Let us pray our Lord Jesus Christ, that he will condescend to guide and to bless our united efforts, that they may turn to His glory, which is also the glory of His heavenly Father, and to the full accomplishment of His work on earth and in time, as in heaven and in eternity."

In this devout aspiration your Committee most fervently join, and call upon their fellow-members of the Society to implore the divine blessing on an undertaking so well calculated to excite an interest amongst pious Frenchmen in behalf of the Jews. Assuredly it is a token for good to Israel, when one common feeling of love to their souls, and zeal for their salvation begins to animate the breasts of Christians, of different denominations, and in various parts of the world, when they become sensible that *this is a duty which they have hitherto neglected*, and under the consciousness of this culpable neglect, rouse themselves, with redoubled energy, to its performance.

Nothing, your Committee feel persuaded, will tend so effectually to disarm the prejudices of the Jewish people towards the Christian church, as the manifestation, on the part of its members, of a spirit of love and kindness, harmonizing with the doctrines and precepts of the sacred volume on which it is built.

A pleasing illustration of this remark presented itself, on a recent occasion, in Paris. When that zealous and disinterested friend of this Society, the Rev. Lewis Way, was in that capital, on his way to the south of France, in autumn last, he attended the meeting of the Paris

Protestant Bible Society. He proposed to the chief Rabbi of the Jews in that city, who happened to be conversing with him when the meeting was announced, to accompany him to it. The Rabbi cheerfully assented, and was introduced by Mr. Way to the assembly. Surely we may hope, that whatever diminishes the distance between the anti-ent people of God, and the professors of the Christian faith, brings them nearer to that common Saviour, who came into the world to be "a light to lighten the Gentiles, and the glory of his people Israel."

In *Holland*, your Committee trust that the cause of the Society, though obstructed by many, and in some respects peculiar, difficulties, is making a steady progress.

It was stated in the last Report, that the Rev. Mr. Thelwall (the Society's representative in that country) had made a short tour from Amsterdam, with a view of investigating the state and dispositions of the Jews in the provincial towns, and of exciting the attention of Christians to their spiritual improvement. Encouraged by the beneficial results of his first excursion, Mr. T. undertook a longer journey, with the same objects in view, in the early part of last summer.

Of the sentiments by which he is actuated in his work, the following extracts from his correspondence will afford a pleasing illustration: and, indeed, your Committee, strongly recommend the whole of his Journal to the perusal of the Society's friends, as characterized no less by true Christian piety than by sound and judicious views of the spirit and principles which should influence a Missionary to the Jews. Speaking of the benefit which he derived from the faithful preaching of God's word in some of the Dutch churches, whilst he expresses his deepened conviction of the value of "our own excellent form of worship and beautiful Liturgy," he remarks, "I find it both a duty and delight to cherish a spirit of the most enlarged tolerance, being inwardly convinced, that wherever too much stress is laid on particular forms, or particular doctrines upon which real Christians in all ages and nations have more or less

differed, we suffer in reference to the life and power of religion in the soul. The harmony and dependence of divine truths is disturbed, and whatsoever is given in one measure to circumstantial, must needs be taken from essentials. And this I conceive to be especially needful to remark, if we would labour to any good purpose among the Jews; for our differences on lesser points are a great stumbling-block to them. I would, therefore, endeavour to bring forward on every occasion the great points on which we are agreed, and to show that these far surpass in importance those on which we differ. And when men heartily agree upon these views, and give due importance to them, however they may differ on other points, they get into a brotherly spirit and Christian temper upon the sure foundations which are common to them, before they discover that there are any points upon which they differ at all." And referring, on another occasion, to an interesting conversation with a pious and intelligent Christian minister, Mr. T. observes, "What principally struck me in speaking with him, was, the necessity of keeping the Jewish question as clear as possible of all particular systems in the interpretation of the prophecies. For we cannot bring all men to agree with us upon those points, even when they are already agreed upon higher and more important principles, which are sufficient to make them equally zealous with us in endeavours to bring the Jews to the knowledge of Christ. Indeed my desire is, that the exertions we are making, should be placed upon the broadest grounds of Christian duty."

In these sentiments your Committee entirely concur; and it appears to them most desirable that upon such just and enlarged views, as are here expressed, all the efforts of the Society should be conducted. Two leading objects may thus be greatly promoted—securing the co-operation of Christians, and gaining the attention of Jews.

In both these important respects, but especially in the former, Mr. Thelwall's excursion appears to have been attended with considerable benefit. In some of the places which he visited, though he found that the spiritual state of the Jews

had hitherto been much overlooked even by pious Christians, he found also a great readiness to attend to his suggestions, and to concur in the plans which he recommended for their adoption. Amongst many other instances of this kind, Mr. T. states, in reference to one of the places which he visited, "But the most important occurrence of this day, was my meeting with six of the nine ministers of this city, at their weekly meeting; when I had the best opportunity of calling their attention to the great object of my journey, and of setting before them circumstances which call for and encourage our exertions for the welfare of the Jews in a particular manner, but which they appear hitherto to have overlooked entirely. I need not give you any long account of our conversation on this occasion—but need only state, that I was received by all in the spirit of Christian and brotherly love—and have reason to hope that our cause, even in the hands of so feeble an advocate, did not fail to excite some attention, and to produce some useful impressions on the minds of these my new friends, who (as I have observed of many of their countrymen) seemed to want nothing but an earnest word to awaken their attention to the consideration and improvement of the opportunities they possess of labouring for the welfare of Israel."

Mr. T. mentions several facts to shew how much more frequent and inviting were the opportunities of useful exertion among the Jews in Holland, than was generally supposed even by Christians living in the very place where they occurred. His reflections on this subject are too just, and (as your Committee are led to think,) too generally applicable to be omitted. After stating an instance of a Jew who came frequently into the Dutch church, and expressed much satisfaction when a text from the Old Testament was well expounded, he remarks, "One or more such instances may be found in most of the towns in which there are any number of Jews; but these instances, which so plainly *invite* our attention and exertions, are very commonly overlooked; unknown to those who might be expected to seize them; and a notion pre-

vails here, as also among too many persons in England, that God will bring about the conversion of the Jews in some extraordinary or miraculous manner, and that our exertions are therefore little or nothing to the purpose. To such objections, I only answer, that the *onus probandi* rests entirely with those who maintain them. I have never been able to discern the least ground for such a notion in Scripture; and among all who maintain it, I have never met with, or heard of, so much as one who even attempted to produce scriptural grounds for it. Till it is clearly proved from God's own word, to be His purpose to deal with the Jews, in a manner so widely different from his usual methods and appointments, I conceive it is our duty, in humble dependence upon Him, to make diligent use of the ordinary means. And any one who looks at the signs of the times, may see, I think, very clearly, that we have now a special call to active and earnest exertion."

One of the most remarkable features in the moral aspect of the Jews at the present day is the *preparatory work* which is going on amongst them. Of this several striking instances, as respects the Jews in Holland, are mentioned by Mr. Thelwall.

One is the *dissatisfaction* felt by some of them *with the present state of religion amongst their people*.—Adverting to the lifeless and irreverent manner in which the worship of the synagogue is conducted among the orthodox Jews, he adds, "There seem to be some few among the Jews themselves who feel this, and are very desirous of introducing some improvements into the worship of their synagogues, so as to make it more edifying, who (for this purpose) frequent Christian churches, and make many enquiries into the employments of Christian ministers, and their manner of proceeding with the congregations committed to their care." Mr. T.'s remark on this fact appears well grounded: "*All this*," he says, "*is a proof that some feeling of the necessity of religion is growing up among them*; and this," he adds, "gives us at least a hint to work upon."

The *gradual diminution of prejudice* is another encouraging indication of improvement in the dispositions of

the Dutch Jews towards Christianity. A striking instance of this kind was mentioned in the last Report, in which it was stated, that for three years successively, the professor of divinity, in one of the Dutch universities, had been requested to examine the children of a Jewish school in the same town, as to their proficiency in Hebrew. This same professor informed Mr. T., on his last excursion, that, on one occasion, after having assisted at the public examination, he asked leave to address a few words to the children. This was readily granted. The rabbi led the way to the place from which he was himself accustomed to address his congregation (for the examinations always take place in the synagogue), and, in token of honour and esteem, the curtain was drawn aside from before the books of the law. The professor addressed, first, the parents and teachers, and then the children, urging upon both, not only the necessity of diligence and mental improvement, but the necessity of true morality and inward religion. And he concluded with saying, that though he could not assume any authority over them, like Aaron, and the high-priests who succeeded him, to pronounce the blessing of the Lord over them; yet his feelings impelled him to express the wishes of his heart for them by repeating those remarkable words, (Num. vi. 24—26).

"The Lord bless you and keep you.

"The Lord make his face to shine upon you, and be gracious unto you.

"The Lord lift up his countenance upon you, and give you peace."

As soon as he had delivered this solemn benediction, the whole assembly bowed down, and cried out, Amen! Amen! in a most solemn and affecting manner.

If any proof were wanting to shew how much this favourable inclination on the part of the Jews may be fostered by conciliation and kindness, some passages in Mr. T.'s journal would sufficiently confirm this point. "What I observe," (says he on one occasion) "as most of all important is—the *impression which kindness and friendship makes upon the Jews*, for (alas! that it should be so!) they are not accustomed to meet with this from Chris-



tians." On another occasion, after mentioning a visit paid to the Jewish school, he says, "The Jew who was with him, (the rabbi) appeared to be touched with the interest we expressed in the Jewish children, and pressed us very much to call upon him."

Before your Committee quit this branch of their Report, they cannot forbear noticing one or two facts, communicated by Mr. Thelwall, which encourage the hope that, not only some of the main obstacles to the reception of Christian instruction among the Jews of Holland are gradually giving way, but likewise that Christianity is making some actual progress among them.

(1.) A Jew of considerable opulence, having been long inwardly convinced of the falschood of the present system of religion among his brethren, and of the absurdity of their mode of worship—persuaded also that their present religion is not the religion of Moses and the Prophets, and struck with the purity and simplicity of Christianity, and with the coincidence of the New Testament with the Old,—bad, about a year before Mr. Thelwall met him, been baptized, with his wife and five children, and become a supporter of Bible, Tract, and Missionary Societies. What adds to the interest attending this circumstance, is the statement made to Mr. T. that the grandmother of this Jewish convert was a real Christian, and continually offered up prayers to God for the conversion of her family.

(2.) The sister of the individual just mentioned, and her five children, the eldest of whom is twenty-five, were baptized early in last year, by the minister of the reformed church in the place where they lived. Mr. T. saw a good deal of the woman and some of her sons—and says of the former, "There is in her, I think, better evidence of a real change of heart, and Christian feeling, than in any Jewish convert I have yet conversed with."

It is remarkable that the father of these two Jewish proselytes was a complete infidel, and scoffed at Moses as much as at Christ. Your Committee have in former Reports had occasion to allude to the prevalence of infidelity amongst the continental Jews at the

present day, and have ventured to hint at the probability that this very circumstance *might*, in the wonderful workings of him whose prerogative it is to bring good out of evil, prove eventually one amongst other means of forwarding the conversion of the Jews to Christianity, by helping to break down the formidable barrier of rabbinical superstition. The case first adverted to seems to give some support to this opinion, and Mr. Thelwall's remarks upon it appear just and striking. He says, "We see here a remarkable instance of the manner in which the infidelity of the Jews of this generation *may* prepare the way for the conversion of the next to Christianity. The father was, it seems, a man of some talent and learning; and was accustomed sometimes to reason with the rabbies out of their own books so shrewdly, and to set before them so strongly the contradictions of the Talmud, that they were entirely put to silence, and went away cursing him. His children observed this, and the consequence is, that two of them, with their families, fourteen persons in all, are now baptized, and the rest of the family in doubt whether to be baptized or no. There is little doubt (he adds), which way they will resolve at last." In connection with this account it should be mentioned as an important fact, that in consequence of the hostility which has broken out between the Old and New Jews, the latter are continually bringing into stronger light the absurdities and ahominations of the Talmud.

(3.) The only other case of conversion to the Christian faith which your Committee will adduce from Mr. Thelwall's correspondence, is in some of its circumstances peculiarly interesting. The facts were communicated to Mr. T. by the clergyman who had baptized the convert. He had been bred up in the greatest ignorance, early enlisted as a soldier, and served in the French armies in Russia. Afterwards he returned to his family, but was soon turned on the wide world to seek his fortune, and led a roving life for some time, till at length he was taken up for theft, convicted and sentenced to three years imprisonment in the House of Correction at V., where every Sunday morning Mr. B. was ac-

customed to give a sermon or exhortation to prisoners. The Jew was excused from attending those services, as likewise all who did not belong to the Reformed Church; but observing his fellow-prisoners assembling to attend upon them from time to time, he himself requested permission to attend, which of course was allowed. He found what was said very plain and intelligible, and under the preaching of the word, was sometimes affected even to tears; so that at length he requested permission to have more particular and personal instruction. The directors of the house, fearful that he had some sinister designs in this request (as seemed not unlikely, considering the former life and character of the man) represented to him, that if he continued a Jew, and his conduct in other respects was satisfactory, they should make such representations to the king, as would lead to a remission of one year of his punishment; but, that if he persisted in his desire of Christian instruction, they should not dare to do this, lest it should give occasion to any suspicion, either in his own mind, or in those of others, that his release was any way connected with his change of faith. But when the matter was thus put to his choice, he chose rather to continue his whole time in prison, for the sake of Christian instruction, than to remain in his ignorant Judaism, and thus obtain a year's freedom. The directors took him at his word, and he received instruction from Mr. B. for the space of two years—using also the opportunities afforded in the House of Correction, of learning to read and write. He seemed to require that period for instruction, being very slow of comprehension, though he was very diligent and attentive: and when he was liberated, Mr. B. with two of his elders, received his confession of faith, preparatory to his baptism, with which all three were highly pleased. They then represented to him the difficulties and temptations to which he would be exposed, especially from the Jews, who would try by promises and threats, to prevail with him to desert his faith, and return to Judaism, and they were really afraid he would not be able to withstand the temptations which awaited him. To all this he replied,

with tears in his eyes, that “he would shed the last drop of his blood for Jesus Christ.” Nothing more was said, but all were deeply affected; and on the Sunday following (January 20th, of this year) in the presence of a very numerous congregation, he was baptized; and Mr. B. did not remember ever to have seen so deep an impression on the congregation, (of which on the whole, he was obliged to complain, that it was in a very Laodicean spirit) but which, on this occasion, testified the liveliest interest in behalf of this new Christian brother. Since that time, he has walked consistently, and Mr. B. having constantly employed him in doing errands, and in several menial offices about his house (he having yet no regular employment) has had daily opportunities of observation, and told us expressly, that this man, who was once imprisoned for theft, he could now trust with money to any amount.

Soon after his return to Amsterdam from the tour which brought him acquainted with the facts just mentioned, Mr. Thelwall paid a visit to his native country, during which he amply confirmed, both in conversation with members of your Committee, and at the public meetings of several Auxiliary Societies which he attended, the encouraging intelligence brought forward in this Report relative to the state of the Jews in Holland. He has since returned to that country, intending, amongst other objects, to devote his attention for some time to preparation of suitable tracts and Addresses, which he has found to be much wanting in Holland for distribution both amongst Jews and Gentiles.

Previously to his departure, it was arranged that he should join Mr. McCaul and Mr. O'Neill, on their way out to Poland, in a visit to various parts of *Germany*, in which country your Committee are happy to state that a very active spirit of co-operation with the Society extensively prevails.

A fact which deserves attention—whatever views may be entertained in this country, as to the expediency of the measure proposed—is that several friends of the Society in *Germany*, have concurred in strongly recommending the open-



ing of an Asylum for such converted Jews, as may be persecuted on account of their professed belief in the Gospel of Christ. On this subject your Committee have received the most pressing solicitations, from valuable correspondents at Frankfort, at Dusselthal, near Dusseldorf, and at Elberfeld, accompanied with the proposal of a plan for carrying such a scheme into execution. It is scarcely necessary for your Committee here to state, that the Rules of the Society entirely preclude them from applying any part of its funds, to the temporal support of Jewish converts; nor are they prepared to recommend any alteration in this respect of their standing regulation, though, as they have stated in answer to their friends abroad, they would most gladly advance the *spiritual* welfare of such an establishment, by the grant of books, and by missionary exertions. The fact, however, of such an application having been made, and the statements by which that application is supported, clearly prove one point (and it is for the sake of this chiefly, that your Committee at present notice the subject), viz. that those, who have the best opportunity of knowing, are convinced that there are numbers of Jews, who are *secretly* persuaded of the truth of Christianity, and who are restrained from making a public confession of their faith only by the fear of a persecution which, without the charitable aid of Christians, would deprive them of the means of support.

To the existence of such supposed *secret* believers among the Continental Jews, former Reports of your Committee have borne repeated testimony—and though it cannot be denied, that on a *prima facie* view of the question, a presumption lies against the *sincerity* of such dissembled convictions, it ought not to be forgotten, that *presumption* is not *proof*, and that the representations of men of piety and judgment, living in the midst of these Israelites, conversing with them, and showing their conduct, ought not lightly, and upon mere general grounds, to be rejected. Much caution, doubtless, is to be observed, in admitting the existence of an alleged faith in Christ, when that faith shrinks from an open avowal; and from what is known of the character of many

unconverted Jews, a reasonable jealousy may be entertained of the operation of sinister views in such cases. Let not, however, this caution and this jealousy be pushed to an extreme, inconsistent with the charitable genius of the Gospel, and repugnant to the spirit and conduct of its Divine Author, and its first professors. When *Nicodemus* applied to our Lord for instruction, He did not turn him away, nor even upbraid him; because he came to him by night, secretly, *for fear of the Jews*—nor were the Gentile churches, in the first ages of Christianity, restrained from contributing to the relief of such converts, by any fear of thereby holding out a temptation to insincere pretenders to conversion.

Although, therefore, your Society cannot, as such, for many important and well understood reasons, apply their funds for the temporal relief of persecuted converts, yet they would be far from wishing to check the benevolence of individuals.

A Society for promoting Christianity among the Jews, was formed, early in last year, at Detmold, in Westphalia—and though, in consequence of the opposition and misrepresentations of certain individuals, it was not allowed long to subsist as an *independent Institution*, Baron Blomberg, one of its chief supporters, found means to preserve its efficiency, by uniting it, as a branch, to the Society soon after established at Berlin.

Deeply affected with a view of the spiritual wretchedness of the Jews around him, Baron Blomberg and his friends sent out a Jewish convert, named Petri, (recommended to them by M. Von Meier, of Frankfort,) as a missionary among his brethren in that and the neighbouring provinces. Mr. Petri's Journal will be read with interest. It confirms what has been said in reference to other parts of the Continent, of the readiness of the Jews to receive Christian instruction. He had several conversations and discussions with the Rabbies in various places, and with inferior Jews—received from both classes numerous applications for Tracts and Testaments, of which he distributed a considerable number; and though, as might be expected, occasionally opposed and reviled,

was in general kindly, and even affectionately, treated by his brethren. Two facts which he mentions are particularly deserving of notice—one, that he was, in different instances, encouraged by the Jews to address himself particularly to the children and young people, who were left at liberty by their parents, (though themselves too old, as they said, to change their religion,) to follow their own discretion—the other, that many females applied for New Testaments, ‘bitterly lamenting the ignorance in which they were held by their Rabbies.’ He mentions also, that in one place, where some bigoted Jews attempted to get hold of the books which he had circulated, in order to destroy them, ‘the young men and females would not part, on any account, with their New Testaments, but would read and examine them, in order to know whether Jesus be the Messiah.’ It is a pleasing fact to mention in this connection, that the Jews themselves in the South of Germany, are now publishing extracts of the Old Testament, expressly for the use and instruction of their women. In the course of his tour, Mr. P. found several opportunities of directing the attention of Christians to the measures now in operation for the conversion of the Jews, and received from many of them cordial assurances of their readiness to concur in them. At Hanover he had reason given him to hope, that an Auxiliary Society would speedily be established.

Your Committee will next advert to Prussia.—It has been already stated in this Report, that Messrs. Wendt and Hoff departed since the last Anniversary, as missionaries to Poland. On their way to their place of destination, they were detained some time at Königsberg, where it pleased God to open for them unexpectedly, a wide field of useful exertion. The following extract of a letter from Mr. Hoff, gives some interesting particulars relative to their labours in that place:—

“The first day, after we became known, our room was almost always full of Jews; there was then a great fair at Memel, and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price we asked for the New Testaments and

the Prophets. Our books were soon disposed of, and we were glad to obtain more from the Rev. Mr. Eliel. As many wished to have German Bibles, we obtained of the Bible Society here twenty copies, of which we have only five left. They paid for the greater part of these Bibles; almost 300 Tracts, and twenty New Testaments and Prophets were soon distributed. As our second supply was inadequate, we sent for a chest of books from Dantzick, so that we have now a tolerable supply.

“The first eagerness being over, we had to see if any of the seed would shoot out; and this satisfaction the Lord soon vouchsafed to us. Many Jews came to us, and we became known to many families, and we saw the visible blessing which the Lord vouchsafed to our feeble labours.

“Amongst the Israelites, to whom the word of God found access, a learned young man was especially attentive to it. In his first visit, he used all his wits to prove, that Jews may be happy without Christianity; to this we opposed the word of God, and God blessed his word with respect to this young man. He came to us again, and requested us to read the Bible with him, which we did willingly; and he now, God be praised, as a sincerely penitent sinner, seeks pardon through Him “who was wounded for our transgressions,” and “bruised for our iniquities.” His name is B., and God has gifted him with extraordinary talents. He speaks French, Italian, Polish, and Russian, and he knows Hebrew very well, so that, when we read the Bible together, he always reads the Hebrew text into German. He knows English a little, and Latin tolerably well. As he lives by teaching languages wholly, he instructs several young Jews, upon whom he now works with truly Christian zeal; and, God be thanked! one of these youths is already brought to an acknowledgment of the truth. Besides him, there are several other Jews on the road to the knowledge of the truth. The Jews here are singularly prepared for Christianity: we are beloved by them, and are already in very confidential intercourse with many of them. We may surely hope that our labour in the Lord will not be in vain.”

A full confirmation of these statements, and a most satisfactory testimony to the proceedings of your missionaries, during their stay in Königsberg, was subsequently received, in a letter from Dr. Weiss, professor of philosophy in that city; who communicated also the gratifying intelligence, that, on their suggestion, an Auxiliary Society for promoting Christianity among the Jews had been established, under the sanction of Dr. Borowsky, bishop of the Evangelical Church. The directors of this new Institution propose to themselves the two-fold object of '*addressing the adult Israelites, and devoting their particular attention to the younger classes of that people.*' In reference to the former of these objects, they remark:—"To show to the Jews the Redeemer of Israel, is the official duty of every clergyman; but now the professors of divinity and evangelical clergymen, who are members of our Society, have in a more special manner, offered to make it their serious concern." A hope, also, is reasonably expected that, through the medium of the school which they propose to open for the children, they shall be brought into a very intimate contact with the parents, to whom 'an access will thus be opened to the holy books of the New Testament.' They have selected, as the teacher of their school, the young Jewish convert mentioned in Mr. Hoff's letter, of whom professor Weiss says, "He is as willing as fit, to fill that station," adding, "It is affecting to see how the Spirit of God continues his work in his soul, and strengthens and establishes him in humility, faith and love."

At *Berlin* the cause of the Society continues to be maintained with energy and success; and your Committee have reason to believe that the Auxiliary Institution, last year reported to have been formed there, has been already productive of much benefit. A valuable correspondent, residing in that city, thus writes:—

"My conviction, which I have, I believe, imparted to many here, is, that we should attempt to hasten general, rather than to achieve individual conversion; individual conversion, however, as it were, waits upon us. I have been, since the Society has been established

here, requested to attend four baptisms of Jews. Two took place to-day; one was of good, the other of superior promise; all were performed by a pious clergyman, member of our Committee here.

"An elderly Jew, in Silesia, told a friend of mine not long since, that the proofs of the truth of our religion given in one of our Tracts, which came into his hands, *pierced his heart*; that he was too old to change his religion; but that his children shall be baptized.

"A young Rabbi was baptized here lately; I was one of the godfathers, and mentioned to you the case. I gave him a few cards and Tracts to distribute near Dantzic, where he is placed in a school. I have had a letter from him of the 20th instant, dated from L. near Dantzic. He first says, that he has distributed the Tracts amongst Jews; and he proceeds thus: "When the Jews at Dantzic learnt, that I distributed Tracts, their superior (the chief Rabbi, I suppose) came to me, and begged to have some Tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced, that Jesus, our Redeemer, is the Messiah. He said, that the Dantzic youth (Jewish of course) would pass over certainly to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him Tracts and Bibles for the Jews.—Consider what it was for the head Rabbi to come on such an errand; and to whom? a converted Jew,—in their eyes a renegado."

Another letter, from the same correspondent, shows how *widely good may be propagated* among the Jews, by means of the Society's publications, when entrusted to those who have their spiritual interest really at heart:—

"The 100 New Testaments in Jewish German, which I lately received from the Society (from the London Society's store at Berlin), have been demanded of me, I can say with truth, every one of them, with prayers and entreaties, by Jews from Poland; I have not one left.

"An old learned Jew, the grandfather of E. A. holding up in my parlour a New Testament in his hands towards heaven, exclaimed fervently, "Sir, you may believe me, I read this book day



and night." This Jew had no official business with me whatever, and stands towards me in no worldly relation whatever. He at his own impulse travels to Grodno and Wilna, proclaims Jesus Christ openly, and distributes New Testaments and Tracts.

"Many Jews have implored me, for God's sake, to procure for them the whole Bible in their own tongue, offering me a crown, equal to 3s. for each copy.

"I answer to you for the truth of these wonderful facts as a man of credit, and a public servant; and I beseech you to call the attention of the Society to them. Twice the holy man of God, Isaiah, says especially, "Make a path, make a path, open the way, take away the obstacles out of the way of my people." In my opinion, complete Bibles are now of urgent necessity for the Jews; and it would be well if the Society would cause Bibles to be printed speedily. I think I alone could dispose of 500 copies, at 3s. per copy, besides such as should be given to poor people. The missionaries would then find a field already prepared for the seed, and the conduct of their business would be far easier, and more blessed in its result.

"Mrs. R.'s sister continues to behave nobly, labouring hard for her bread at Lemberg, robbed of her mother's inheritance by her father, who lives there, because she adheres to the faith in Christ Jesus."

Your Committee have frequently had to acknowledge, in former Reports, the very important services rendered to the Institution, by its valuable Vice President, Sir G. H. Rose, British Minister at Berlin. The Societies' Missionaries have found him ready not only to exert himself officially to facilitate their progress, but to afford them at all times faithful and affectionate advice. It is, therefore, with great regret that the Committee learnt his intention to leave that capital, and return to reside in England. They cannot omit this opportunity of offering to him once more, in the name of the Society, their most cordial thanks for the effectual support which he has given to its undertakings during his residence at the Prussian seat of government. His place cannot easily

be supplied. Your Committee, however, have much satisfaction in informing you, that Professor Tholuck, a gentleman of piety and of most extensive learning, especially in the oriental languages, has undertaken the office of the Society's representative in Berlin. He purposes to engage himself in the writing of *Tracts*, and in the publication of a work in German, similar to the Jewish Expositor. He will also travel, in the summer, to visit the Society's Missionary stations on the Continent. From his various labours in connexion with this Institution, your Committee anticipate, under the divine blessing, very extensive benefits.

The Committee continue to receive very encouraging communications likewise from *Saxony*. It was mentioned in the last Report, that an opening for useful exertion had been made at *Dresden*, and that Mr. Goldberg, the Jewish convert, stationed there by the Society, had commenced his labours under favourable auspices. Your Committee have now the satisfaction of stating, that an institution has been formed in that city, under the patronage of Count Dohna, Count Einsiedel, minister of Halle, and several other persons of distinction, denominated "A Society for promoting true Biblical Knowledge among the people of Israel." The first contribution to this projected society is thus noticed by Mr. Goldberg, "When we had met in the house of Count Dohna, to lay the foundation of the new institution, Mr. Leonhardi communicated the following passage of a letter received from Hernhut, "I learn with pleasure that in Dresden also a Committee is to be formed for the Jewish cause. A person, who will not be known, has, for that object, contributed a ducat, which I hereby transmit to you. *I can only say, that the donor is a widow, whom I would rather have given, than applied to for money.*"

May we not hope, your Committee would here ask, that He who, when upon earth, noticed with so much approbation the casting in of the widow's mite to the treasury of the temple, will also, from His throne of glory, graciously condescend to accept the oblation

of the widow of Hernbut; and visit with His blessing the Institution to which He has disposed her to contribute.

The formation of the Auxiliary Society at Dresden was speedily followed by that of a *Ladies' Association*, at the head of which stand the names of the Countess Dohna, Countess of Einsiedel, and several other ladies of rank. The express object of this Association is stated to be, 'The educating of such poor Jewish children as may be given up by their parents for Christian instruction.'

Your Committee will not anticipate the reflection with which this communication will be received by *British Ladies*. They have ever been the foremost in promoting the Society's objects at home; and they will, doubtless, hear with thankfulness that the same grace which has prompted them to compassionate and relieve the lost sheep of Israel, has excited others of their sex, abroad, to engage in the same labour of love. The views with which the Dresden ladies embarked in their undertaking, are thus simply and scripturally stated in their published 'Address.' "The time in which we live appears to be the period appointed for the conversion not only of the heathen nations, but of the Jews also. Of the latter great numbers live among us Christians; and therefore it is so much the more our duty to afford to them the means of coming to the faith of Jesus Christ, because no other name is given unto men, by which they can be saved."

In Dresden itself Mr. Goldberg has hitherto been chiefly employed in the education of Jewish children; and in reference to them, he says, "In my sphere of activity, the Lord continues to support me by his assisting grace, and to bless the instruction which I give the children." Other opportunities however of useful exertion have occurred, and of these he has diligently availed himself. "We may now hope," (he says in one of his letters), that the married Jewish couple, mentioned by me on former occasions, who with their whole heart believe in Jesus Christ, the crucified, as their Redeemer, with their

son, three years of age, will be received by baptism into the church of Christ, as the first fruits from this place. It is deeply interesting (he adds,) to see the thorough change which Christianity, in the short period since they became acquainted with it, has produced in the life and conduct, especially of the female."

In another letter, he says, "A month since, a Jew, who for several years has resided in Vienna, as teacher of the French and Italian languages, and is not unacquainted with the Christian doctrine, paid me his visits, in order to become by my instruction, more confirmed in his conviction of its truth. I went with him through the whole line of promises in the Old Testament respecting the Messiah, and on comparing them with the person, the life, the doctrine, and the achievements of Jesus of Nazareth, as described in the New Testament; he found them all fulfilled in him in the most complete and the most striking manner: and now this Jew is very desirous to be received by baptism into the Christian church. A Jewish girl, now a servant of a truly Christian lady, who has a longing desire after becoming a living member of the body of Christ, attends also my instructions."

Mr. Goldberg's labours, however, have not been confined to Dresden. He has, more than once, gone over to *Leipsie*, to assist Mr. Smith (the Society's agent in that city,) in cultivating the valuable opportunities which the fairs afford of disseminating truth among the Jews.

Of the encouragement attending their efforts on one of these occasions, Mr. G. thus speaks, "Here among the many thousands of Jews from different parts of the world, Mr. Smith and myself had an opportunity of witnessing the Spirit of life giving breath to these dry bones, and to convince ourselves, that the greater part of the Jews entertain now more just and sound notions with regard to their religion, and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah who is yet to come. Through the blessed activity of your Society, many of them are now reading the New Tes-



tament and other useful works, by which means their superstitious zeal has been cooled, their hostility and prejudices against Christianity have been overcome, and they themselves prepared for joining the church of Christ." He afterwards says, "The Jews have gladly purchased the New Testament and other useful books. Mr. Smith and myself have sold many Hebrew and Jewish-German New Testaments; and the tracts were generally received with gratitude. Also after our departure, our Christian friend, in whose house our books had been deposited, has sold many of them, and transmitted the money to Mr. Smith."

Speaking of another visit to Leipsic, half a year afterwards, Mr. Goldberg writes, "On the very first day of my arrival in that city, I met some Polish Jews, to whom, during the last Easter fair, I had preached the Saviour of the world. They cordially rejoiced at seeing me again, and promised to call on me this evening, which they also did. They behaved very friendly, and one of them told me, that he had often read the holy Scriptures, and thereby had been brought to a sense of the depravity of his soul. During my whole stay at Leipsic, I was almost every evening visited by this Jew, who brought other Jews with him, with whom I had long conversations on the way of salvation. They always behaved quietly and attentively, and never offered to oppose. As, to my books, I had again deposited them at the house of the same friend, who, during the last fair, so kindly rendered me his assistance in my work, and there I found an opportunity to disseminate the seed of the divine word among many hundreds of Jews. Their behaviour under these conversations, gave me reason to hope, that many of them will quietly examine, and, perhaps, ultimately receive the saving truth of the Gospel. They generally listened to my words with great attention, turned over the passages referred to of the Old Testament, and marked them; they sometimes asked me to repeat or to explain what they had not well understood, made questions, uttered doubts, laid open their prejudices, but always re-

ceived my instructions with modesty. A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took a Jewish German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was? I told him it was the New Testament, in which we were taught how we here may lead a godly life, and obtain salvation hereafter. I caused him to read the third chapter of the Gospel of St. John, and explained it to him. The impressions it produced on his mind, and the emotions I observed, were to me a new proof of the life-giving power of the word of God. I went with him through the promises of the Old Testament referring to the Messiah, and every passage appeared to him in the light of divine truth, whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, As I see you are desirous to read it for your improvement and instruction, I will give it to you in remembrance of our conversation this day. But he absolutely refused accepting it as a donation, and I was obliged to take the cost price, which he gladly paid.

"A remarkably modest Polish Jew, in whom I found some sound notions of Christian truth, called on me almost every day to converse with me on the word of God. When I asked him, whether he had read the New Testament, he replied, Yes, I have; my father has indeed prohibited me to read it, because it contained, as he said, abominable things; but still I continue, because we must obey God rather than men. Myself and many other Jews meet every Sabbath-day in the afternoon; we read some chapters, and make our observations on them. This may, perhaps," Mr. G. observes, "be considered as a prognostic of a near separation of the obedient from the stiff-necked Jews."

One other circumstance mentioned by Mr. Goldberg, in his account of this visit to Leipsic, is too striking to be omitted. He attended one of the new synagogues, which, of late years, have become so common among the *reformed Jews*, (as they are called) in different

parts of the Continent. The preacher, amongst other reasons in favour of their new mode of worship, observed, "That this reform and removal of superstition from their religion, *was the only means of keeping the Jews from going over to other religions, as great emotions were just now going on among their people, and many individuals had already, alas! changed their religion.*" The attentive observer of the phenomena which characterize the moral state of the Jews at the present day, will not overlook this testimony of one of their own body, corroborating so strongly the evidence frequently adduced in the Society's Reports, relative to the important change which is gradually taking place among them. Nor is it less interesting to remark the corresponding contemporaneous change which is manifesting itself in the feelings and conduct of Christians towards them. On this subject Mr. Smith thus speaks, in a letter from Leipzig, after mentioning the baptism of one of the children of the Institution (already noticed) at Dresden, at which Count Einsiedel, Count and Countess Dohna, and several other persons of the first rank had attended. "I mention this," Mr. S. says, "merely to show the favourable change which has taken place in the minds of the people towards the Jews in this country, which I cannot help considering as a good omen. When I first came into Germany, I observed with astonishment, that even the most pious Germans appeared frightened at the Jewish cause. *The case now is quite otherwise; the attention of the pious appears to be almost universally verging towards this object.*"

Your Committee will now proceed onward to Prussian Poland where the last Report left the Society's missionaries, Mr. M'Caul and Mr. Becker, distributing the Word of Life, and Tracts, to great numbers of eagerly-enquiring Jews at Posen. A hope was at the same time expressed, that the Christians of that place would, in a short time, associate themselves for the permanent prosecution of the good work which had been begun amongst their Jewish brethren. This hope has not been disappointed—an Auxiliary Society was formed towards

the close of last year, under the patronage of Prince Radzivil—"formed" (as their Committee simply and beautifully express it) by the aid of God Almighty."

They state that, having received from your missionaries a clear view of the object of your Society, and finding it perfectly Scriptural, they could no longer resist the admonitions of the divine Spirit, which they there found to be directed to them also. And they add, "Thus a Society has been brought into existence, which cannot but be aware of the difficulties of the whole undertaking, especially in this province, but steadfastly trusts in God, who can perform his work by so humble instruments as we are. The peculiar difficulty in this province is this, that we, in a far greater measure than any of the other Societies now existing, find ourselves placed as it were in the centre of the people of Israel, and therefore stand in need of many able hands to come into an immediate contact with them. But to this effect acquirements and skilfulness are necessary, which we ourselves cannot hope to be endowed with, but after a considerable time and by much experience; and therefore we have looked out for some young men, formed for that specific object, and able to be immediately employed as missionaries."

They further state that two young men, of suitable qualifications, had been recommended to them by Mr. Von Meier of Frankfort, and apply to your Committee for pecuniary aid towards their support, their own funds, and the contributions which might be expected from so indigent a province, not being sufficient for that purpose. With this request your Committee could not hesitate to comply, and accordingly voted the sum of £50. to the infant Institution, to give effect in the kingdom of Poland to the authority and protection already received by them from his Imperial Majesty the emperor of Russia.

Another gratifying evidence of the growing disposition of Christians abroad to promote the objects of this Society has been received from Breslau. Mr. Becker and Mr. M'Caul spent a few days there on their way to Cracow, in the early part of last summer, and though, in consequence of some opposition from

the police, they were not able to effect much among the Jews, they were consoled under this disappointment by the interest which they were the means of exciting among the Christian inhabitants of the place. "We have," say they in a letter written at the time, "abundant reason to thank God that our visit to this city has not been in vain; what we could not do among the Jews, we have been able to effect among the Christians. Here we found many hearts prepared for our arrival, many souls anxiously waiting for the consolation of Israel, and wanting only somebody to summon them to form themselves into a Society. This want we did not fail to supply, and have now the pleasure of announcing to you the constitution of a *Breslau Society for the promotion of Christianity among the Israelites.*"

Whilst it pleased God thus to incline the hearts of his servants in the Christian church to co-operate with the missionaries of your Society, they found also much encouragement from the ready disposition manifested by the Jews themselves in different parts of Prussian Poland. Thus at Lissa, a place containing between four and five thousand Jews, and formerly much celebrated as a seat of Jewish learning; after having sent his attendant to distribute some tracts in the street, which were thankfully received, Mr. Becker says:

"In a short time, many of the boys had collected on the floor. I distributed cards among them, and soon after my room was filled with grown-up Jews wishing for tracts. I distributed in all, more than half the books I had taken for the whole journey, which, however, were not too much, as more Jews are living here, than in all the other small towns together. I could have even distributed more, had I not thought better to keep the rest for other places.

"Here also the press was so great, that it was almost impossible to distribute the books in an orderly manner; when any person received one, all grasped at it, and so the books were almost torn in pieces before they could be read. I therefore was obliged to call for the assistance of a police officer. In the afternoon, I spoke to about fifteen adults at once—one or two asking questions, and the rest hearing. One said before the

rest, that when he had come in, he firmly believed the Messiah had not yet come, but now his mind was wavering. Afterwards there were with me four fine looking Jews, two of whom are sons of a rich merchant—a brother of them is said to have been baptized already at Berlin. All these Jews were convinced of the truth of the Christian religion—family circumstances hitherto detained them from embracing it.

At another place, "Jews were coming for books till the very moment we drove off," and, as a general thing, Mr. Becker says—"Half an hour after my arrival in a place, the Jews were coming from every quarter, if I had but given out one or two tracts or cards at the entrance of it, or to some person in the inn."

May it not be said, your Committee ask, "*These fields are white already to harvest?*"

Similar encouragement the missionaries met with on their way from Breslau to Cracow, and at the latter place: your Committee will mention but one instance, which occurred at Cracow, a day or two after their arrival.

"We gave a tract to each of the Jewish factors of the hotel, and to allow time for the effect, went to the Russian post and Professor Bandke: soon after our return, Jews came in considerable numbers for books; they came in such disorder, that we could not either count the books or the persons exactly; they were between eighty and a hundred.

Thursday morning. The Jews began to visit us so early as seven, and until twelve our lodging was completely full; fatigue from speaking, compelled us to stop until two o'clock. The Jews here disputed far more vigorously than elsewhere, and remained for hours together: this compelled us to speak much more than at any other place where we have yet been. The number of tracts, Testaments, and cards amounted to 271, and as scarcely any person received two tracts, the number of persons could not have been much less."

Your Committee are again called upon to adore the kind Providence of God, in inclining the hearts of persons in authority abroad, to facilitate the proceedings of the Society's missionaries. In passing the Polish frontier from Cracow, Mr. Becker was, for a time, prohibited by



the police (for want of the requisite papers,) from distributing books to the Jews, and obliged to go, several miles out of his way, to Warsaw, for permission from the Polish government. There however, every difficulty was at once removed, "the reigning commissioner of the interior and the police enjoining all persons performing the duties of police in the kingdom of Poland not only to give him free access, and leave to stop in the kingdom, where he might see necessary, but also *not to hinder the giving away of books.*"

Mr. Becker's remarks on this occasion cannot fail of exciting interest and sympathy in the minds of all who seek Israel's salvation.

"I know not how to express my feelings of joy and gratitude to the Lord for his great mercy, and I would call upon all who read or hear this, to unite with me in praise and thanksgiving; for now, indeed, a door is opened for missionary labour amongst the Jews, that is great and effectual. You know, our Russian papers being of the same contents, more than *two millions* of Jews may now be supplied by us with the bread of life. Oh if the Society could send fifty or one hundred missionaries, and ten thousand Testaments and tracts, there would not be too many."

Mr. B. adds a valuable testimony to the utility of the Society's tracts, and other publications.

"Since my return to Warsaw, I have also found, that wherever a Jew has read one or more of the books distributed here before, he does no more so violently dispute against the Christian religion," and, after mentioning the case of a Jew who gave striking indication of real contrition of heart, though five months before he had appeared quite hardened, Mr. B. adds, "The tracts and books of the Society seem to have been among the principal means the Lord has been using."

As another evidence of the divine blessing resting on the efforts of your missionaries, your Committee have to report the formation of an Auxiliary Society at Oletzko, a Prussian town on the frontiers of Poland, which Mr. Becker visited in his tour.

Your Committee cannot here forbear

remarking, that the whole of the five foreign Societies already mentioned have owed their origin under the divine blessing to that established at Berlin; and indeed they feel convinced that the usefulness of the Berlin Society cannot be too highly appreciated, were the importance only of its sanction and authority (constituted and protected as it is) in Germany and the neighbouring countries, duly considered.

It will be satisfactory to you to know that the encouraging account which has here been given of the disposition of the Polish Jews towards Christianity is amply confirmed by the testimonies of other persons not connected with this Society. The first testimony they will adduce is that of the German missionaries employed by the Edinburgh Jewish Society. They state, April 3, 1822, "At Berditchev, we tarried several days. This place may be termed Little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. *Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah.* The prejudices of many seemed to give way, and they confessed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversations between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them the good seed will spring up, and bring forth fruit to the glory of God. *A wide and interesting field is here thrown open to the Christian church.*"

A still more recent and striking testimony is contained in a letter to one of your Secretaries, from Mr. Moritz, a converted Jew, employed as a missionary, in Russian Poland, by his Imperial Majesty.—His letter is dated, Zytomir, Nov. 22, 1822. He says:

"There have now upon the whole been with me at least *eight hundred* Jews of all ages: among whom there were nearly all the Jewish schoolmasters of the place, and the greater part of the youths that study the Talmud in the Beth Hame-

drash; there have also been some respectable Jews from Berditschef, who were there afraid to visit me. *The crowd was on the first day so great, that I was obliged to place my people at the door as guard, allowing only a certain number at a time to enter, and when these were despatched, another number could enter. I was forced to this expedient, otherwise I should have been suffocated; and in this manner I have distributed 1000 Hebrew, and 200 Polish Hebrew tracts, and fifty-eight New Testaments in these languages.* These books have been read by some with great pleasure and attention, and these, (mostly young persons,) have promised to visit me after, to converse with me about these important matters. I have also given away Tremellius's Hebrew Catechism, and other tracts, and a few New Testaments, to at least sixty very nice boys, who are pretty well conversant in the Talmud, and otherwise very quick and clever, of the age of twelve and thirteen years, of which some have been with me since, to reason with me about what they have read; which gave me occasion to direct their young minds to the great Friend of children, and to endeavour to bring him close to their hearts. Some of them seemed to be much moved, and promised me to pray God to give them a new heart, that they might be enabled to believe on his Messiah."

Your Committee by no means wish to give too high a colouring to the encouraging statements, which have now been brought forward, relative to the state of the Jews upon the Continent. Nor do they wish to dissemble that much opposition is still made by many amongst them; and that, in some instances, where a favourable disposition has for a time been manifested, subsequent facts prove that no lasting impression has been made. But could this reasonably be expected to be otherwise? They would ask, in the words of one of the Society's missionaries, "Do Christians consider that for 1700 years, the whole Christian world have been heaping up a mountain of difficulties in the way of the conversion of the Jews? And do they expect that with the first touch all

this is to vanish into thin air? and while we are but buckling on our armour, we may rejoice and triumph, as they who put it off?"

Even though the instances of genuine conversion to Christianity were fewer among the Jews, than there is reason to think they are, still, whilst they no longer keep aloof from Christians, and Christian instruction—whilst they *use the means of conversion*—apply for books—read them—discuss them—none but the most sceptical can deny, that much good may eventually be expected to accrue. And if this *universal stir* among them, be nothing more than 'the shaking of the dry bones,' yet, whilst we continue to *preach to them*, and *pray for them*, is it enthusiastic to anticipate the time, promised in the prophetic vision, when "breath shall come into them, and they shall stand up, an exceeding great army, to serve the living God?" (Ezek. xxxvii.)

Your Committee will now turn your attention *southward*.

They have received information, that an *Institute for the Education of poor Jewish Children, and training of Schoolmasters*, is about to be opened at *Basle*, under the superintendence of some pious members of the Protestant communion. Besides the advantages which may be expected to arise from such an Institution, and to the Jews living in its immediate vicinity, your Committee would indulge the hope that such a seminary may, in due time, prove instrumental in furnishing missionary labourers, to other parts of the Jewish field. The undertaking affords, also, an additional evidence of that growing interest, which Christians are every where beginning to take in the spiritual condition of God's ancient people. May His blessing rest upon the work, and all engaged in it!

Every year deepens the impression upon the minds of your Committee of the importance of steadily directing their efforts to the countries bordering on the *Mediterranean and Levant*.—It was stated, at the commencement of the Report, that one missionary had been sent out thither, since the last Anniversary, and that another was preparing to follow him. Your Committee



are likewise in expectation of obtaining much interesting intelligence respecting the Jews in those regions, from another source. The Rev. Lewis Way, who has been spending the winter, with his family, at Nice, has kindly consented, at the request of the Committee, to visit the shores of the Mediterranean—and for this purpose, he sailed from Nice, early in March, accompanied by the Rev. Mr. Lewis, the missionary just alluded to. His object will be, to collect accurate information as to the state and disposition of the Jews—to circulate among them Hebrew Bibles, Testaments and Tracts—and to call the attention both of Jews and Christians, to the great work in which the Society is engaged.

It should not be omitted, that during his residence at Nice, Mr. Way had frequent conversations with the Rabbi of that place, who not only came to hear him preach, but further testified his candour and good-will, by giving him a letter of introduction to a brother Rabbi at *Jerusalem*, in case he should proceed so far.

Previous also, to his sailing, subscriptions were entered into, by several well-wishers to the cause, under the head of a "Palestine Fund for the erection and maintenance of chapels, schools, &c. and for other missionary purposes, within the precincts of the Holy Land." Upwards of £230. were contributed towards this object by persons whose names have been transmitted to this country.

The zeal of your Committee was "provoked" by this gratifying intelligence—they felt themselves called upon to adopt a plan so auspiciously commenced by their brethren at Nice, and accordingly have resolved to open a "*Special Fund for the support of a Mission to Palestine.*" £50. were immediately subscribed to this fund by your President; another liberal contribution has since been received, and your Committee cannot allow themselves to entertain a doubt that, when this determination becomes generally known, many friends of Israel will gladly pour in their offerings to so interesting a department of the Society's treasury.

For who that has ever mourned over

the desolations of that sacred city and land, does not long to "build the old waste places, and to raise up the foundations of many generations?" Who would not "be called, The repairer of the breach, The restorer of paths to dwell in?" Surely every man—who, in the spirit of Him who wept over Jerusalem, and prayed even for his murderers, bewails the abhorrence which, for eighteen centuries, has reigned over the people which He loved, and believes that, even from *their* hearts "the veil shall" one day "be taken away, and that they shall turn unto the Lord,"—must feel a glow of holy zeal within him; when called upon to pity their wretchedness and forward their conversion.

Nor are your Committee without much encouragement to enter upon this work. What they have learnt, during the past year, concerning the Jews in Palestine and the adjacent countries, has strongly confirmed their previous persuasion, that a prospect of very extensive usefulness lies open to the Society in these regions.

It will be remembered that Mr. Wolff, a Jewish convert, who had been sent out, under the direction of one or two benevolent individuals in this country, as a missionary to his brethren in the east, was stated, in the last Report, to be proceeding on his way from Cairo to Jerusalem. Reference was also made to the favourable testimonies which had been transmitted respecting him from various quarters, and to the encouraging reception which he had met with from his countrymen, in the different places at which he had touched on his way to Egypt. During his temporary residence in that country, he very frequently had long and amicable discussions with learned Jews from various parts of the world, who came in large bodies to his room, treated him with the greatest kindness, and even with respect, and willingly received from him the New Testament and other Christian publications. On his departure from Cairo he carried with him recommendations from the Jews who had resorted to him there, to some of the chief rabbies at Jerusalem, who, on his arrival, seemed to vie with their brethren in Egypt, in demon-

strations of cordiality and good-will towards him. For a full account of what occurred during his three months stay in the Jewish Metropolis, your Committee must content themselves with referring to his copious Journals, which have been regularly transmitted to this country and published in the Jewish Expositor. One or two particulars, however, they cannot refrain from here mentioning.

(1.) Soon after his arrival he found out a small colony of *Caratte* Jews; was introduced to their Synagogue by the Rabbi himself, and presented them with copies of the Hebrew Testament, which they received thankfully, and read in his presence.

(2.) A *Talmudistic* Rabbi called upon him soon after he arrived, stating that he had heard of his connection with Jews in Egypt—welcomed him to the Holy City—offered him every civility in his power—conversed freely with him on the subject of religion—spoke favourably of the Hebrew New Testament, *which he had not only seen, but even read through with great attention*, when at Aleppo, in the house of a Rabbi at that place; acknowledging that *those passages of the Old Testament which are cited in the New, do undoubtedly speak of the Messiah, and that the New Testament cites them faithfully*. An important admission this, surely, from a Jewish Rabbi, and a Talmudist!

(3.) The chief Rabbi of the Polish Jews residing at Jerusalem,—generally acknowledged, even by the Spanish Jews, as the greatest divine of the present age; and regarded, by his own disciples, as a prodigy of Biblical learning—sent for him, with an apology for not waiting, in the first instance, upon him—offered to read Hebrew with him gratuitously, every day, and to converse with him on the subject of religion—argued with him in the presence of his disciples, receiving with meekness his answers to the Talmudical interpretations of the Old Testament—consented to receive a copy of the New Testament, promising to read it—and told him that, knowing from himself that he was once a Jew, he would be more kind to him than before he knew it.

(4.) Numbers of Rabbies came, sepa-

ately and in bodies, to his room, applying for Hebrew Bibles, Testaments, and Tracts, and remained some time with him, reading them and proposing questions about them, frequently with considerable candour. One Rabbi, in particular, gave him much hope that a deep impression was made upon his mind. He read the New Testament diligently from day to day—heard Mr. Wolff preach the Gospel very attentively, and seemed much affected; and, after hearing and reading daily for nearly a month, “confessed, with tears in his eyes, that he was convinced Jesus of Nazareth is the Messiah, and said that he should now speak with his wife and mother about Christ Jesus the Lord.”

That all this should be suffered to go on without opposition, is more than could be expected; in fact, considerable enmity appears at last to have been excited against Mr. Wolff, even among those with whom he had been allowed freely to converse; insomuch that some of the Rabbies prohibited further discussion with him—threatened to anathematize those who should dare any longer to argue with him, and ordered the Bibles and Testaments which he had distributed to be burnt. But mark the consequence—“The majority of them, (says Mr. Wolff) declared that they would not in any case regard the anathema of the Rabbies; and one Rabbi declared publicly that he was reading the New Testament to examine it, and to tell me his candid opinion about it;” and, in spite of the injunction of the superiors, even Rabbies continued to apply to him for the New Testament and to read it.

Mr. Wolff does not seem disposed to exaggerate the benefits resulting from his visit to the Holy City: yet, even as he states them, the results were by no means unimportant. The following is his retrospective view of the matter.

“The whole result of my conversation with the Jewish High Priests, at Jerusalem, was this, that they perceived and became persuaded that a better spirit must exist among the Christians in England than among those in the Levant; that the Gospel does not contain the superstitious tenets which the Christians of this country practise; and they

perceived that they must give to Judaism a more spiritual dress, in order to gain ground with truly spiritually minded Christians. I gained so much their confidence, that they consulted with me about their own business; they made me acquainted with the history of Jerusalem in the last century, and copied to me the poetry of their famous Rabbies, about Jerusalem's condition, which I shall send to you the next opportunity. The great Solomon Sapira, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism about the Hebrew New Testament and the Hebrew Bible I gave to him; but as he had not yet finished when I left Jerusalem, he wrote to me a very kind letter to Jaffa, and desired me to go back to Jerusalem; for he does not dare to trust the letter to any body else."

On the whole, though your Committee feel the difficulty of pronouncing upon the evidence before them, unsupported as it necessarily is by any concurrent or collateral testimony, yet they cannot but think that the result of Mr. Wolff's visit to Jerusalem has been such as fully to justify the expectations of those at whose desire it was undertaken. Perhaps it may be said of the Jews now at Jerusalem, as was said, upon a far greater occasion, of their forefathers in another metropolis, "Some believed the things which were spoken, and some believed them not;" probably also, were all the circumstances of the case known, it might be added now, as then, of those who "departed," that "*they had great reasonings among themselves;*" and who knows in what degree even these may become prepared for future attempts?

One thing cannot fail of striking these who hear of Mr. Wolff's reception at Jerusalem, and that is, a feeling of surprise that he should have been allowed *at all* to bring forward the subject of Christianity; or even to remain, (known, as he was, to be an apostate from the faith of his fathers) without molestation in the city. One might have expected that, when he declared his own apostacy, (as they would consider it) professed his faith in the crucified Nazarene, and endeavoured to draw over

others to the same faith, the learned Rabbies and Doctors, at least, if not the common Jews, would have rent their clothes, and thrown dust into the air, and cried, "Away with such a fellow from the earth, for it is not fit that he should live!" But, instead of all this, he is admitted into their society, allowed calmly to discuss points of controversy, listened to with patience, even when exposing the sophistries of their revered Talmud, is visited by numbers of Rabbies from all parts of the world, distributed many Testaments and Tracts amongst them, and, after his departure, is invited to return by a learned Jewish Doctor, who has been writing a criticism upon the Christian Scriptures.

Your Committee wish not to make more of these facts than they deserve. They are aware how deceitful appearances amongst the Jews are—they are even ready to allow, that craftiness and guile may have influenced some of them who outwardly paid Mr. Wolff much respect, (though it is not very easy to perceive what end they could gain by such dissimulation—if they were needy, which does not appear to have been the case, he was not rich) yet, when all deductions are made, which either hostility or timidity may suggest, if the testimony of the Missionary he entitled to credit, the most dispassionate must allow that a good work has at least been begun at Jerusalem; and that it is the duty of this Society, and of all true lovers of Israel, to follow it up and help it forward.

Mr. Wolff went from Jerusalem to Antioch and Aleppo, where (to use his own words,) several Jews "seriously confessed, openly confessed, that the truth of the Gospel cannot be denied." He adds, "*The Austrian, Danish, Russian, and Prussian Consul-Generals, who are Jews, visited me often, as did several hundred of the most learned Jews of Aleppo, so that it was necessary to place a guard at the entrance of the house to keep them in order, for Mussulmen, desirous to hear my arguments with the Jews, accompanied them.*"

Mr. Wolff had quitted Aleppo and Antioch only a day or two before that tremendous earthquake, "by which,"



as he says, "all the towns, villages, and cities, 20 leagues around Aleppo, were utterly destroyed; and very many thousands of our fellow creatures lost their lives." He himself most providentially escaped the wide wasting destruction, by sleeping in the fields, near Lattachia. From thence he proceeded to Alexandria, and thence to Malta, intending to return to this country. But on his arrival at that island, finding it to be the wish of his friends in England that he should repeat his visit to Jerusalem, he sailed thither on the third of January last, in company with two American Missionaries destined to the same spot, where (to use his own expression) "we shall see more exactly the result, which the reading of the Gospel, and my conversing with these poor sheep of Israel, might have produced through God's grace."

Very satisfactory testimonies to Mr. Wolff's spirit and proceedings have reached your Committee from Malta, and from other places in the Levant, which he has visited. Having had for a considerable time past a full proof of his constancy and qualifications as Missionary to his brethren, your Committee could no longer doubt the propriety of taking upon themselves to pay a large portion of his expenses, the remainder of which has been defrayed by the kind friends under whose direction he first went forth.

Of the Jewish schools, on the Malabar coast of *India*, your Committee have received from the corresponding Committee at Madras recent information of a very satisfactory nature. No less than 116 Hebrew children are now educating in them under the superintending care of the Jewish convert, Mr. Sargon, who has shewn himself an active and zealous labourer in the cause. The Secretary of the Madras Committee adds, that there is a great desire among the Black Jews in the villages of the interior for similar schools, a desire which the Madras Committee hope the Society at home will enable them to gratify, by a grant of pecuniary aid, their own funds not being sufficient for the purpose.

Mr. Jarrett also mentions the following interesting fact: "We shall have intelli-

gence of much importance to communicate at a future period. The tomb-stone of one of the Beni Israel found at Cochin; and the enquiries which Mr. Sargon was directed to make respecting the inscription, has led to the discovery of a considerable portion of these people between Cochin and Bombay, that is, one large village of them in the Pannanore district, and great numbers of them at other places between Cochin and Bombay. That these are the race we have been long looking for is pretty certain, but whether they form a part of the long lost ten tribes we have yet to learn.

"We must employ some person of intelligence to go amongst them, and to obtain as correct account of their history and numbers as possible. It is said they are cultivators of the soil, and are also employed as sepoys by the native powers.

"Should they ultimately be found to belong to those Jews who quitted the holy land after the destruction of Jerusalem, the discovery is still full of interest, since they certainly are not of that description of people termed Black Jews at Cochin, already described."

### Conclusion.

Your Committee are now warned to draw this Report to a close. They cannot, however, conclude without an urgent appeal to the members of the Society, and to Christians at large, for augmented efforts in behalf of God's ancient people.

(1.) An *increase of labourers* is much wanted, both to cultivate more effectually those parts of the Missionary field already visited, and to occupy other portions of it, not less important or inviting, to which none have hitherto been sent. The Society has, at present, in all but *twelve* Missionary labourers. Your Committee thank God for these, and for the blessing which he has vouchsafed to bestow upon their labours. But how insufficient for the six millions or more of Jews scattered up and down the world! How inadequate even to the supply of those places where large bodies of them are congregated!

And is the *object* not of sufficient

*magnitude* to merit the self-devotion of Christian Missionaries? Let St. Paul's view of the subject answer this question: "If the casting away of them be the reconciling of the world, what shall the receiving of them be *but life from the dead?*"

Is the *duty* of so ambiguous a character? But where is the ambiguity in that divine command, "Go ye into *all* the world, and preach the Gospel to *every creature?*" Where the exception in that apostolic clause which declares that "God will have *all men* to be saved, and come to the knowledge of the truth?"

Or, are the *encouragements* not sufficiently strong to induce exertion? Not to speak of the certainty of God's promises as to *final success*, what can be more encouraging than *present appearances?* whether the disposition of Christians to *bestow* the Gospel, or of the Jews to *receive* it, be considered. —Let the judgment of the excellent Dr. Naudi of Malta be heard on this subject. "It is certainly striking to observe," writes that valuable man, "how at present the cause of that interesting nation is in every direction approaching to its end, and prophecies to their fulfilment; and it is edifying to every mind to see the interest and the means the Gentile Christians are now taking for the spiritual welfare of that people, and to perceive also the propensity on the part of the Jews themselves, for a direct approaching to the fountain of life, and the centre of all welfare, Jesus Christ."

Where, then, are those devoted servants of the Most High God, who to the voice of him that crieth, 'Whom shall I send, and who will go for us?' are ready to answer, 'Here am I, send me.' Where are those genuine lovers of their race, who are willing to forego ease and comfort at home, that they may 'speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all her sins.' Let our *Universities*, especially, hear this appeal, and send forth their sons, adorned not only with human learning, but still

more with that 'wisdom which is from above,' to go forth as messengers of peace, as heralds of salvation, to the scattered tribes of Israel.

(2.) An *increase of funds* is wanted. Though the Society's income has, through the goodness of God, progressively advanced, the calls for its expenditure advance still faster.

(3.) Lastly, and above all, an *increase of prayers* is wanted. Nor let this be thought a mere customary, periodical acknowledgment. Your Committee trust they can affirm that they *feel* themselves, more than ever, convinced of the absolute necessity of commencing and carrying on all their proceedings in a spirit of prayer. On *all* the friends of the Institution they would earnestly call for individual and united supplications to the God of Abraham, that He would 'remember his mercy and his truth toward the house of Israel,' and that 'all the ends of the earth may see the salvation of our God.' When prayer—the prayer of the heart—the prayer of faith—becomes general among Christians, the fulfilment of the divine promises to the Jewish and Gentile world will not be long delayed. "*And it shall come to pass in that day I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God.*"

Sir Robert Harry Inglis, Bart. Treasurer, having given a statement of the Society's Accounts, Resolutions were moved and seconded in the following order:—

On the Motion of the Hon. and Right Rev. the Lord Bishop of Gloucester, seconded by the Right Hon. Lord Calthorpe, it was

RESOLVED UNANIMOUSLY,

I. That the Report, the abstract of which has been now read, be adopted



and printed under the direction of the Committee.

On the Motion of the Right Hon.  
Lord Bexley, seconded by the Rev.  
Dr. Pinkerton,

**RESOLVED UNANIMOUSLY,**

II. That the multiplied evidences of the increasing spirit of inquiry amongst the Jews in Poland, and the eagerness with which they continue to seek after New Testaments and Tracts, are viewed by this Meeting not only as motives to greater exertions, but as circumstances which should excite the gratitude of the Society to the Almighty, and stimulate Christians to more fervent prayers for the promised outpouring of his Holy Spirit on his ancient people, to give effect to his word amongst those who have been thus inclined to receive it.

On the Motion of Sir Gregory Way,  
seconded by Sir George Rose,

**RESOLVED UNANIMOUSLY,**

III. That the increasing number of Societies formed on the Continent to co-operate in the great work in which this Society is engaged, is a subject for thankfulness to God, and of earnest congratulation to the friends of the cause, and inspires a hope that the servants of God in every country will ere long be awakened to the imperative duty which lies upon all Christians to unite in seeking the salvation of their long neglected brethren of the house of Israel.

On the Motion of Major Mackworth,  
seconded by William Cuninghame,  
Esq.

**RESOLVED UNANIMOUSLY,**

IV. That this Meeting hail with unfeigned joy the encouraging accounts communicated during the past year, of the reception of Mr. Wolff by the synagogues at Jerusalem, and of the readiness with which many of the chief Rabbies of these synagogues were disposed to enter into discussions on the subject of Christianity, and their willingness to receive and read the New Testament Scriptures; and under these circumstances this Meeting view with peculiar satisfaction, the establishment of a permanent Mission in that country, where the work of redemption was accomplished, and from whence the Gospel first sounded

forth to the Gentile world—and they therefore highly approve of the establishment of a separate fund for this end.

On the Motion of the Rev. Dr. Patterson, seconded by Professor Stapfer from Paris,

**RESOLVED UNANIMOUSLY,**

V. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, and Committee of this Society, and that the officers be requested to continue their services; that Sir Matthew Blakiston, Bart. William Morton Pitt, Esq. M. P. and Henry Drummond, Esq. be elected Vice-Presidents of this Society; and that the thanks of this Meeting be also given to the Rev. W. Thistlethwaite, for his excellent Sermon preached at St. Paul's Church, Covent Garden, and that he be requested to allow it to be printed with the Report; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number—

Messrs. Thomas J. Armiger  
Joseph G. Barker  
James Barry  
John Bayford  
John Bridges  
John S. Brooks  
Henry C. Christian  
Michael Gibbs  
William Harding  
William Jenney  
George T. King  
William Leach  
J. G. Locket  
E. J. Longley  
William Manfield  
John Mortlock  
F. Paynter  
Henry Stevens  
John C. Symes  
James Taylor  
Joseph Wilson

On the Motion of the Rev. W. Marsh,  
seconded by the Rev. W. Thistlethwaite,

**RESOLVED UNANIMOUSLY,**

VI. That the cordial thanks of this Meeting be given to Sir Thomas Baring, Bart. for his able conduct in the Chair.

Count Papoff, from Russia, was present, but was prevented by illness from addressing the Meeting.

The important and united testimonies of Sir G. Rose, the Rev. Drs. Pinkerton and Patterson, and Major Mackworth, to the favourable appearances amongst the Jews abroad, excited a deep attention, and all the speeches delivered on the occasion were calculated to increase feelings of Christian humility, thankfulness, and dependance upon God, in those who heard them. At the close of the Meeting a young Israelite, before unknown to the Committee, came forward, and made a confession of his faith in Christianity, in so impressive a manner as greatly affected the Meeting.

The Collection at the doors was £96. 16s. 9d.

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#### SALE OF LADIES' WORK.

THE Sale of Ladies' Work took place at the Crown and Anchor, on the 30th of April and the 1st of May, and we have the satisfaction of stating, that the produce of it has amounted to £250. The cordial thanks of the Society are due to the Ladies by whose labours so considerable a sum has been contributed.

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#### SERMONS AT CAMBRIDGE.

ON Sunday, the 11th of May, two Sermons in behalf of the Society were preached at Trinity Church, Cambridge, that in the Morning by the Rev. J. Sargeant, M. A. Rector of Graffham, Sussex, and that in the evening by the Rev. C. S. Hawtrey, one of the Secretaries of the Society. The Collections amounted to about £50. The Public Meeting is deferred till November.

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#### EXTRACT OF A LETTER FROM THE REV. LEWIS WAY,

*Dated Rome, 9th April, 1823.*

*To the Rev. C. S. Hawtrey.*

My dear Friend,

ON Tuesday, 18th of March, the *Hebe* sailed at six in the morning, cloudless day, from Villa Franca, near Nice. Thursday, 20th, landed at Leghorn—visited the Synagogue—the finest in Europe. The Jews in that place well satisfied with their civil protection from

the Duke of Tuscany—desire no remove to Jerusalem. The vessel wanting to be fitted up for us, determined to go by land to Naples. Arrived at Florence Saturday, 22d—visited Synagogue and left books, as at Leghorn, 24th. Arrived at Rome Thursday, 27th. On Saturday we saw the ceremony of the baptism of a Turk and Jew performed, with all form, or rather formality, by a bishop, in Constantine's Bath, by the church of St. John Lateran. This ceremony takes place annually, and forms a necessary part of a Roman holy week. It is supposed to signify that the Jews having repented on Good Friday, come to the baptism the next day. This Jew is said to be a real convert, but usually it is supposed one is found and paid for the occasion. A new edict has lately been issued, to oblige 300 Jews to attend a preaching every Saturday. Several have called at our lodgings to make inquiries, and we have disposed of all the books we could bring in carriage from Leghorn. I have been introduced to the Pope by request of the Hanoverian Ambassador, and presented him with a copy of my Memoir, which is also in the hands of Cardinal Gonsalvi, and others in power, secular and ecclesiastical. It may be hoped what is doing in other parts may suspend the operation of measures oppressive to the Jews in this place. The Arch of Titus is at this very time restoring by the act of the Papal Government. I send you an exact drawing made by my son on the spot: it would be an interesting thing in your monthly number for May or June.\* We have found in the Propaganda the brother of the Patriarch of Antioch, who lives in Lebauon, and whose own house is in Cairo, where he says there are 12,000 Jews, who may be approached without hindrance. As all the Fathers went into Egypt, I believe we shall go there also, as Cairo will be our head quarters for a deposit. We hope also to cross the Holy Land, and summer under the shade of Lebanon; where, if means were ready, we might do something to repair the ravages of the earthquake in Syria. The Levant Company have a plan, and they might assist. I opened a *Palestine*

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\* We propose to give it in our next.

*Fund* at Nice, which produced in one day £238. 5s. as appears by paper sent herewith. I hope our friends will add to it. I doubt not much might be done by schools, &c. if we had means. *You must try* what can be done, and let me know what sums I may draw for from the Society for this or other purposes; if you do not assist me, I shall have been sent in vain. *Sed Deus providet.* I shall decide on nothing till I get to Malta, where I expect a letter from you and a firman from Constantinople. I take with me the brother of the Patriarch Giarir, who is now in England, as interpreter. He was Lord Guildford's Arabic master. I am promised letters from Cardinal Gonsalvi to the convents of the Propaganda, that we may *sleep in them* instead of *bivouacking* with Arabs. I shall probably stop at Cairo to deposit books and set up a school and chapel. The Hebe contract ends in May. I wish there was spirit enough in the Christian world to take this one ship for the service of the Mediterranean—it is an excellent vessel. And what is Tarshish doing? I will do all in my power, God being my guide! O Lord, arise, and maintain thine own cause! I preached on Sunday for the Vaudois at Rome.

Your's, &c.

L. WAY.

PALESTINE FUND.

In addition to the £238. 5s. subscribed at Nice to the Palestine Fund, we have to announce the following sums:—

	£.	s.	d.
Sir Thomas Baring, Bart. M. P.	50	0	0
Sir G. Rose - - -	20	0	0
William Cunningham, Esq. -	21	0	0

We have received from France the first number of the new Periodical Publication alluded to in a letter from Monsieur Rostan, the editor, in our number for December, 1822. The title of the work is *L'Eclaircur*.

We are glad to find that it breathes a spirit of genuine piety, and we trust it may be made instrumental in awakening both Catholic and Protestant Christians to the grand truths of the Gospel, and

to a holy zeal for the conversion of Jews and Gentiles.

Under the head of "Mosaïsme" one part of the work will be devoted to the subject of the Jews. To give our readers some idea of this portion of the work, we insert the address to the children of Israel contained in the first number.

קריאת הנבר.

LE CHANT DU COQ.

*Le Chant de Minuit.*

1<sup>re</sup> PARABOLE ADRESSEE AUX ENFANTS D'ISRAEL.

Or a Minuit, il s'ê fit un Cri :  
Voici l'Epoux qui vient, sortez au devant de lui.

I. REVEILLE-TOI, Sion, réveille-toi ; revêts-toi de ta force, o Jerusalem, ville de la sainteté.\*

Il est minuit !

La voix de l'Oiseau de la lumière vient annoncer au monde la veille du grand jour qui n'est ni jour ni nuit ; de ce jour qu'Adonai a fait pour la joie et pour l'alégresse.†

II. Ecoute, o Israel ; entends-tu le chant de l'Oiseau de la prière ? Ne donne point de sommeil à tes yeux, et ne laisse point appesantir tes paupières.‡

Il est minuit !

Benis avec nous le Très-haut, à qui appartient le jour, à qui est aussi la nuit, et qui a établi la lumière et le soleil, ainsi que les ténèbres.§

III. Sages d'Israel, que vous êtes heureux, si le chant de l'Oiseau doué d'intelligence vous a surpris prenant plaisir à la loi de l'Eternel, et la méditant la nuit comme le jour !||

Il est minuit !

Mais une lumière céleste brillera à jamais sur vous, n'oubliez pas un seul instant que l'Eternel donne la sagesse,

\* Isaie, lii. 1.

† Zach. xiv. 7. Ps. cxviii. 24.

‡ Prov. vi. 4.

§ Ps. lxxiv. 16. Isaie, xlv. 7.

|| Job, vulg. xxxviii. 36; Ps. i. 1. Jos. i. 8, etc.



et que de sa bouche procèdent la connaissance et l'intelligence; que c'est lui qui renverse l'esprit des sages, qui fait que leur science devient une folie, et qu'ils sont con vaincus d'ignorance lorsqu'ils s'imaginaient tout savoir.\*

Ah! méditez, étudiez, examinez, comparez et sondez la parole sainte, mais toujours en présence de celui dont provient toute lumière.

Songez que devant vous est posée tant la vie et le bien que la mort et le mal, la bénédiction et la malédiction. Choisissez donc la vie, et la vie éternelle, non-seulement pour vous, mais pour vos enfants; non-seulement pour votre maison, mais pour vos princes, pour vos rois, pour tout le peuple dont vous êtes les guides, et dont vous savez que la prévarication des prophètes et des pasteurs a causé la perte.†

IV. Race d'Aaron, fils de Lévi, savez-vous pourquoi le Gardien d'Israël vient de devancer aujourd'hui par son cri perçant son heure accoutumée? c'est pour vous annoncer l'approche du jour du grand deuil, de pénitence et d'expiation, comme aussi de consolation et de paix.‡

Il n'est que minuit !

Mais les cendres depuis long-temps amoncelées sur l'autel vont étouffer le feu perpétuel que vous ne pouvez laisser éteindre sans crime. Hâtez-vous donc d'accourir pour rallumer ce feu sacré, dont vous trouverez peut-être encore une faible étincelle. Il est possible que notre grand Elohim, qui est patient parce qu'il est Eternel, vous ait tenus comme en réserve depuis tant de siècles, pour vous laisser le temps de réparer les maux que vous avez attirés sur nous.§

V. Ecoutez, Enfants d'Israël, la Bonne nouvelle que vous annonce l'Oiseau du repentir; du fond du désert de l'Occident, et du haut d'un arbre encore

rougi de l'aspersion propitiatoire d'une victime sainte, il vous fait savoir que le solcil de Justice, l'Orient ou le Germe celeste, la lumière de celui qui est, brilleront bientôt sur votre visage.\*

Mais il n'est que minuit.

Maintenant donc sougez à pleurer dans la ceudre et dans la poussière notre Prévarication universelle, nos péchés, ceux de nos Rois, ceux de nos Chefs, ceux de nos Pères, et de tout notre peuple; et implorons avec larmes la connaissance, le repentir, la réparation et le pardon de notre grande iniquité, qui consiste surtout à avoir insensiblement, et sans nous en douter nous-mêmes, supplanté la justice, la sagesse, la science, la lumière et la sainteté du Dieu Vivant, pour y substituer notre inique justice, notre folle sagesse, notre vaine science, notre ténébreuse lumière et notre impure sainteté.†

Après cela o Israël, prends courage, sanctifie-toi aujourd'hui et demain, et purifie tes vêtements, et si tu le veux sincèrement et fortement, le jour d'après, l'Eternel, à jamais benin, opérera encore au milieu de toi des choses merveilleuses.‡

VI. O Jacob, Jacob, o Supplantateur de ton frère, devant qui tu as cependant fini par te prosterner en terre, par sept fois, avec toute ta famille, comme son humble serviteur, en le reconnaissant pour ton Seigneur et Maître; écoute, reviens à ces sentiments d'humilité et de soumission, que Dieu t'avait certainement inspirés, n'ose plus te croire le supérieur de personne, et tu pourras cesser d'être le dernier de tous; abaisse-toi si tu prétends être relevé, et ne te crois devant le Throne du Jugé, d'autres droits qu'à sa colère, si tu veux enfin la fléchir.§

Quand il t'arrivera de penser à la sainteté et à la grandeur de tes pères, rappelle-toi ton humiliation et ton indignité présentes; au lieu de te confier sur les promesses qui leur ont été faites, ne considère que les menaces qui s'ac-

\* Prov. ii. 6. Job. v. 12. Isaie, xlv. 25, xlviii. 5—7, etc.

† Deut. xxx. 15, 19, xxxii. 47. Jer. v. 31, xxiii. 21. Ezech. xxxiv. etc.

‡ Zach. xii. 10, 14.

§ Levit. vi. 12, 13, etc. Voyez la *Misnah* sur le traité *Joma*, dans le *Talm. Babyl.*, fol. 214; relativement aux cendres de l'autel.

\* Mal. iv. 2. Zach. iii. 8, vi. 12, Isaie, ii. 5. Ps. lxxxix. 16.

† Dan. ix. 6, 7, 8.

‡ Exod. xix. 10. Jcs. iii. 5.

§ Gen. xxxiii. 3, 7, 8.



complissent encore sur toi à la face de la terre, et mérite enfin par une *conversion* entière, c'est-à-dire par un changement radical, un renouvellement fondeur de tes habitudes, de tes idées et de toutes les facultés intellectuelles de ton être, mérite que Dieu se convertisse à toi, et te donne enfin ce Cœur nouveau qu'il t'a promis.

Mais d'abord, tremble de recommencer cette lutte inégale et orgueilleuse, que tu as entreprise contre un Homme, contre un Ange, ou contre Dieu; renonce enfin à ton obstination, si longue et si criminelle.\*

Il est plus de minuit.

Mais que vois-je? ce sont quelques-uns de tes enfants mutinés, qui se disposent à lutter encore jusqu'à ce que l'aube du jour soit levée; ô Jacob, Jacob, arrête et confonds leur superbe audace, et prends toi-même la parole! Enfants rebelles, quel fruit vous est-il revenu de ma folle victoire, pour que vous prétendiez l'imiter? o l'extravagante folie qui vous fait enorgueillir d'avoir boité depuis tant de siècles! oh? oh! l'étrange trophée que celui qui vous fait hroncher à chaque pas; oubliez le souvenir d'une victoire qui ne sert qu'à alimenter votre orgueil, et qui perpetue et l'iniquité et le chatiment. Ah! plutôt, adressez-vous à celui qui rend la vue à l'aveugle, l'ouïe au sourd, la parole au muet, et qui peut seul raffermir enfin le boiteux et la boiteuse, et redresser tout ce qui n'est pas droit.

C'est celui-là même que vous avez vaincu: Homme, Ange, Dieu, quel qu'il soit, il ne demande pas mieux que de vous pardonner et de vous bénir.†

VII. Famille d'Israel, race de celui qui a prévalu contre le Fort, qui a vaincu l'Envoyé de Dieu; crois-moi, au lieu d'imiter l'oiseau du jour quand il célèbre sa folle victoire, souviens-toi qu'il est aussi l'oiseau de la conversion et du remords. Bientôt une autre voix, et plus sonore et plus

puissante, va retentir à tes oreilles; c'est celle du Prophète vainqueur de la mort, dont la parole enflammée brûlait comme une lampe ardente; c'est lui qui doit venir à ton secours des le point du jour, pour convertir et reconcilier les cœurs des pères et des enfants, pour établir un pacte d'alliance entre le passé et l'avenir, pour applanir la route au maître, et lui rassembler un peuple parfait épuré au feu. Prépare-toi donc, dès à-présent, à soutenir le jour de sa venue.\*

Il est plus de minuit :

Hommes d'Israel, par pitié pour vous, par pitié pour nous, si vous entendez aujourd'hui sa voix, peut-être pour une seule et dernière fois, n'endurez point votre cœur, comme il arriva au jour de la contradiction et du murmure, et à Massa dans le désert.†

VIII. C'est du fond de ce désert, Fille de Sion, qu'un Ami vigilant pour s'acquitter d'une charge laborieuse, mais bien consolante, élève la voix pour t'annoncer encore une bonne nouvelle; c'est que des eaux, plus vives et plus abondantes que la première fois, vont bientôt jaillir du même rocher. C'est en ta faveur que la Parole Divine a comme un marteau d'acier brisé le roc dur qui emprisonnait les trésors de la vie et de la lumière: o combien tu dois être altérée de ces eaux divines du désert, dont tu es privée depuis si longtemps. Il dépendra bientôt de toi de te rafraichir et de te purifier dans cette eau pure et vivifiante qui, immédiatement après que tu t'y seras plongée, doit laver toutes tes souillures, réjouir et renouveler et ton cœur et ton esprit, par la vertu toute puissante du Père Celeste des tribus de Jeshurun.‡

Déjà il est plus de minuit.

Et hier encore, Pauvre affligée, tu te désaltérais, et tu te souillais dans les eaux de Mara, dans des eaux de fiel, et

\* Mal. iii. 1—4. Ps. xlv. 6. Ben-Sirach, xlviii. 1—13.

† Ps. xcv. 8. Exod. xvii. 7. Nomb. xx. 13. Deuter. vi. 16.

‡ Exod. xvii. 6. Isaie, xlvii. 21. Jerem. xxiii. 29. Ezech. xxxvi. 25 et 26, etc. Voy. Rabbi Akiba. Talm. tr. Tehippur, etc.

\* Ezech. xxxv. 26, 27. Gen. xxxii. Osee, xii. 4, 5.

† Gen. xxxi. 24, 32. Osee, xii. 4, 5. Isaie, xxxv. 5, 6. Id. xl. 3. Mich. iv. 6, 7. Sopl. iii. 19.

dans la fange de tes citernes crévassées ; mais que dis-je, bien plus, je t'ai vue t'enivrer non pas de vin, mais de la coupe d'assoupissement, de la lie de la coupe de la fureur de l'Eternel !

C'est lui, l'entends-tu ? il vient, dans son amour, arracher de ta main cette coupe fatale ; entends-tu sa voix qui te crie : Tu n'en boiras plus désormais.

Ne vas pas au moins dans l'entêtement de ta folie manie roidir encore ton col et tes bras, repousser le salut qu'on présente, et t'appêter pour la millième fois à lutter contre ton Souverain, ou contre ceux qu'il t'envoie.\*

IX. O Juda, pauvre Juda, quel autre prophétique chant vient de se faire entendre ? Si je ne me trompe, c'est la voix de l'Homme ; mais c'est une voix si tendre et si affectueuse, que je n'en ai jamais entendu de pareille. Le son en est doux et mélodieux comme celui du *kinnor* ; les tons des cordes d'amour et de douce pitié y prédominent ; mais le murmure d'un tendre reproche semble s'entrelacer à chacun de leurs accords.

C'est après minuit que cette voix a frappé notre oreille, et réveillé un souvenir qui fait battre nos cœurs, et d'espérance et de regrets. Te dirai-je à quoi elle ressemble cette voix ? Elle ressemble à celle qui jadis en Egypte prononça ces douces paroles : C'est moi qui suis Joseph !

Mais hélas ! j'oubliais que depuis long-temps devenu, dans ta longue infortune, presque indifférent à ton propre sort, tu t'inquiètes fort peu sans doute de la destinée des Dix Frères que tu as perdus ?....

Non, non, pardonne, Juda bien-aimé, je viens d'entendre le doux frémissement d'un de tes soupirs étouffés, précurseur d'une pieuse larme ! Dieu soit ben !

X. O Juda bien aimé, tressaille d'Alégresse, jette des Cris de Réjouissance, Pauvre exilé de la Terre du Salut ! l'Oiseau d'Amour et de Désir vient de battre des Ailes en poussant un cri puissant qui, cette fois, est le cri d'une joie pure et sainte.

C'est encore une Bonne Nouvelle qu'il avait chargée de t'annoncer.

Depuis Minuit,

L'Eternel a aboli ta condamnation, il a éloigné ton ennemi ! la jalousie d'Ephraïm et de ses frères est entièrement effacée, et tes oppresseurs vont être retranchés ; mais toi, cher Juda, on te le demande par ma voix, seras-tu toujours inflexible ? Depuis si long-temps que tu implores ton pardon, n'aurais-tu point encore appris à pardonner ? Recherche, recherche avec soin dans ton cœur, jusqu'à la moindre parcelle du levain de la haine et de la jalousie, et maintenant même sans délai, à la face du ciel et de la terre, en présence du Père Commun, jure au Dieu d'Abraham, d'Isaac et de Jacob, de ne plus opprimer, de ne plus maudire, de ne plus haïr, de ne plus jalouser ; mais au contraire, d'aimer comme toi-même tous les hommes sortis de la même roche que toi.

Et bientôt, si ton serment est sincère, mais alors sculpté, toutes tes iniquités seront oubliées, tu seras purifié du sang dont le Seigneur ne t'avait point purifié ; tu deviendras plus blanc que la neige, et ensuite la racine d'Isaï sera dressée de nouveau en ta faveur, pour servir d'étendard commun à tous les peuples du monde, de signal pour annoncer que le Roi des Rois, le Saint d'Israël est entré dans son règne, et est grand dans sa gloire au milieu de toi.\*

XI. Maintenant donc, ô Juda, frère chéri, afin que tu ne prennes point nos paroles pour de vaines et flatteuses espérances que le vent emporte comme la bête du froment, nous allons te donner un signe, un signe authentique, un signe solemnel, pour te servir avec la loi, dont tu ne dois point perdre le souvenir, de premier Témoin. Il te fera juger si ton cœur si souvent trompé peut se reposer, avec quelque confiance sur des promesses que ni la chair ni le sang ne vous ont dictées. Examine-le attentivement dans le fond de ta conscience, en invoquant celui de qui provient toute sagesse et qui donne quand il lui plaît à ceux qui le craignent

\* Ex. xv. 23. Jer. viii. 14. Isaïe, li. 21, 22, etc.

\* Soph. iii. 15. Isaïe, xi. 13, 10. Mich. iv. 2. Is. xi. 6, etc. Joel. iii. 21. Ps. li. 9, etc. etc.

la connaissance et l'intelligence. L'Évènement te convaincra bientôt avec évidence, que nos paroles sont véritablement la voix du ciel, et non point les filles de la vanité.\*

C'est un peu avant minuit, que ce signe nous a été dévoilé dans un livre, enveloppé et scellé avec soin de plusieurs sceaux ; jusqu'à ce que le moment de les briser fût venu.

Alors, un de ces sceaux a été rompu par celui-là seul qui avait autorité pour le faire, qui ouvre ce que personne ne pouvait ouvrir et qui ferme ce qu'on n'ouvrira jamais sans son secours. C'est lui qui a mis en évidence aux yeux d'un fils d'Adam, les choses qui étaient cachées dans les ténèbres, et qui produit à la lumière ce que recélait l'ombre de la Mort.†

XII. Maîtres en Israel prenez et lisez :

"O Juda, premier né de Jacob, tu vas enfin retrouver tes dix frères que tu as perdus depuis si long-temps, dont tu ignores entièrement le sort, et que tu as plus d'une fois inutilement cherché par toute la Terre.

"Tu les retrouveras bientôt, pleins de tendresse et pleins d'amour pour toi et prêts à reconnaître la juste prééminence d'honneur et de droits, que notre Père Commun t'a léguée ‡

"Mais, songes-y bien, tu vas retrouver au milieu d'eux, celui qui est maintenant investi de tous les pouvoirs du Grand Roi, celui qui a prédit les choses futures qui sont arrivées selon sa Parole ; celui qui, après avoir été voué à la Mort par ses propres frères, a été vendu et livré par eux à des étrangers ; celui dont tu as de tes mains ensanglanté la robe ; celui enfin qui, après s'être montré le Sauveur de l'Égypte, le Sauveur des Nations et des Chananéens eux-mêmes, le Sauveur de tous ceux qui se sont adressés à lui pour recevoir du grain ; s'est montré avec encore plus d'amour le Sauveur de ses frères et de la maison de ton père ; c'est celui-là même

qui conserve toujours pour toi des entrailles de frère, et qui veut aussi devenir ton Sauveur.\*

XIII. "Apprends ô Juda bien aimé, que c'est ton frère Benjamin, qui dans l'ombre de la Nuit a reçu la douce mission de t'adresser la parole de Réconciliation et de Paix ; s'est lui qui brûle d'impatience de te ramener vers ton peuple et de t'introduire dans les bras de nos frères communs.† Nous irons ensemble au devant de celui qui est bien véritablement le Fils du bien-aimé, et l'oingt benî de l'Éternel.

"C'est à ses pieds, que, pour la seconde fois, nos onzes gerbes doivent fléchir, nos onze Étoiles doivent se prosterner, ainsi que le Soleil et la Lune.‡

"Prépare-toi donc, cher Juda, fortifie-toi et renforce-toi de plus en plus. Frère retrouvé, c'est toi qui dois marcher à notre tête, pour aller à la rencontre du Prince d'Israel et du fils de David, en chantant tous ensemble.

"Bienheureux celui qui vient au nom du Seigneur !§

XIV. "Je t'en conjure, Juda mon Frère chéri, fortifie-toi, et renforce-toi de plus en plus, dépose tout respect humain et toute mauvaise honte, et si tu veux être rétabli dans tes honneurs, ne crains pas de t'humilier devant Notre Maître, pour rendre hommage à sa Vérité et à sa Justice, et surtout à son infinie Miséricorde qui est plus grande que toutes ses œuvres.

"Mais garde-toi bien de manquer au rendezvous que je t'assigne, afin que la joie de tous les enfants de Jacob soit complète : déjà ils apprennent pour toi le banquet de famille et le sacrifice fraternel d'action de grâces, de prospérité, de charité et de joie.

"Tu les retrouveras en deçà du Jourdain, dans le pays qui borne la mer, dans la grande Galilée des Gentils ; c'est là que le peuple qui marchait dans les ténèbres, a vu et verra une grande lumière, et que la lumière a relui et reluira sur

\* Pro. ii. 6. Deut. xviii. 22. Jer. xxviii. 9.

† Isaïe, viii. 16. xxix. 11. Dan. xii, 4, 9. Job. xii. 14, 22.

‡ Gen. xlix. 8. Ps. lxxviii. 68, etc., etc.

\* Gen. xxxvii. — xlv.

† Deut. xxxiii. 7.

‡ Gen. xxxvii. 7—9.

§ Jos. i. 6, 7. Ps. lxvii. 28. vulg. Ps. cxviii. 26.



ceux qui habitaient et qui habitent encore dans le pays de l'ombre de la mort.

"C'est là enfin que d'une voix unanime et d'une lèvre purifiée, tous les peuples du monde et tous les Rois de l'univers proclameront pour la première fois l'avènement au trône de la terre, et le Règne de fait, et non plus seulement de droit, de l'Oùgt de l'Eternel, du Nouvel Adam, du Nouveau Joseph, le Roi des Rois visible, le Père et le Prince du genre humain; celui à qui toutes choses doivent être assujéties, pour opérer la réconciliation et la régénération de la créature déchue, jusqu'au moment où il viendra déposer le royaume, la puissance et le pouvoir, aux pieds de celui qui les lui avait confiés, Dieu le Père Universel, à qui seul soit l'honneur et la gloire et la bénédiction, et dans ce monde et dans l'autre, et sur la terre et dans les cieus, et dans le temps et dans l'Eternité. Amen."

#### COMMUNICATIONS BY MR. MARC FROM FRANKFORT.

A TRANSCRIPT of the following Letters has been sent by Mr. Marc at Frankfort.

*Extract from a Letter of Mr. O. S. Deiss, at Tambach, March 14th, 1823, to Mr. Nauman at Nurnberg.*

MY Jew Rosenberg, after an absence of seventeen days, came home in safety from his missionary tour on the 10th of February. He carried (in spite of the very inclement weather) on his back a load of eleven Bibles, sixty-six Testaments, and many Tracts, which he has disposed of among nine Jewish congregations. I had prayed for him every night, that he might return in good health, and that the seed he was sowing might be made a blessing to Israel. Cards, furnished by the pious Count von der Recke, put into the copies of the New Testament, have been largely disseminated. In a town, (Vilmers) a Jewish boy, about twelve years old, expressed a wish to be received into the Jewish Institution near Basle. Countess

Rothenhan, an excellent Christian lady, is willing to take upon herself the care of some poor Jewish child. By this time twenty-nine Jewish congregations are provided with Bibles and New Testaments; and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest his glory among Israel is now at hand. A large number of Jewish congregations might yet be provided with the word of God, if I had a sufficient stock of Bibles and Testaments. In order to provide twenty congregations, forty Bibles and 240 Testaments would be required, appointing for each congregation two copies of the Bible and twelve of the New Testament. I therefore would venture to propose, that through your kind interference, the Bible Societies at Nurnberg, Frankfort and Stutgard might be prevailed upon to grant a sufficient number of Bibles and Testaments for that purpose. As to Tracts I have several hundreds in my possession. But if some copies of the Hebrew New Testament and of the Prophets were entrusted to me, I might make a very good use of them among learned Jews.

*Extract of a Letter from Professor Ehrenman, at Strasburg, to the Rev. Mr. Bost.*

The baptized Jew N——, whom some time since I had recommended to Mr. Lix at Frankfort, and with whom you also have become acquainted, has lately been engaged as an interpreter by the celebrated Christian Quaker, Mr. William Allen, on his journey to Verona, as this gentleman found it difficult to express himself in German and French. But as he could be of no use to him in London, he brought him back to this city, and recommended him to Christian friends. During three months N—— was supported here by charitable contributions, and great pains were taken to bring him in a way of supporting himself by his own industry. At last he was sent to Basle, where Mr. Spittler succeeded in recommending him to six students, who were willing to be instructed by him in English. But under a pretence of his papers not being

\* *Isaie*, viii. 23. ix. 1.



in order, he was turned out of that city. At Muhlhausen, where two female friends of mine zealously exerted themselves in his behalf, he experienced the same hard treatment, though in that manufacturing place he easily might have succeeded in getting a livelihood, as he writes well German, French, and English, and also understands book-keeping. He is now here again, supported by some Christian friends. But he hates idleness, and would be most willing to do any thing, whereby he might earn a scanty but honest livelihood. I avail myself of this opportunity to state, that I myself have hitherto made use of every means within my reach, to promote the conversion of the Jews. But now I begin to see, that the temporal support of persons, who, with few exceptions, understand nothing but hawking, offers the greatest difficulty to their conversion. It is certainly of importance, distinctly to declare to them before their baptism, that they will not have to look out for temporal benefits, according to Matt. x. 37—39. But ver. 40—42, prescribe also the duties the new olive branches have to discharge. To persuade a man to become a Christian, and when by that step he has been made an object of abomination to his relatives and countrymen, to leave it to his option, either to eat the bread of charity or to starve, or through hunger to apostatize from Christianity, and thus to aggravate his guilt in a far greater measure, than when he lived as an ignorant Jew—this thought fills me with horror.

To these Extracts Mr. Marc adds the following Postscript:

The last winter, owing to the inclemency of the weather, I have spent, almost without interruption, under agonizing sufferings; whereby I have been prevented from going, in obedience to the direction of the Committee, to Stockam. Many letters I was compelled to write by another hand, or to leave without an answer. But in the main object, thanks be to God, nothing has been neglected. On the 10th of March a daughter was born to me, who in the holy baptism received the name of Elizabeth Deborah. The Lord has chastised me, but not given me up to death.

Nay, he has blessed his work in my hands, and will continue to bless it, for I trust in his promises, and put my hope in him under all circumstances. Four Societies have been established, many individuals have been roused to active interest in the cause, and nearly fifty persons united to the Church of Christ, who will at a future time adorn it by their life and conversation. Seeing these fruits of my humble labours, I patiently submit to the chastening hand of my heavenly master: nay, I thank him for deeming me worthy thus to be chastened by him. The day after tomorrow I intend going to Stockam. I intreat all those who have the salvation of Israel at heart, to unite with me in prayers to God for the success of this new and important institution. Mr. von Meir is convinced of its necessity, for without it all the Continental Societies would become ineffectual. For not all have the perseverance of Englishmen, especially if unpleasant incidents should happen, for which we must always be prepared. Even our Society, had it not been for that institution, would by this time have sunk to a mere tract society.

ACCOUNT OF THE BAPTISM OF  
A JEWISH FAMILY,  
IN AN EXTRACT OF A LETTER FROM  
MR. SMITH.

*Leipzig, April 24th, 1823.*

Rev. Sir.

ON my arrival in Dresden, I received a letter from Count Dohna, saying, that on the Sunday following, at five o'clock in the afternoon, the Jewess, Mrs. Lichtenhardt, and seven of her children, would be baptized, and requested me to be one of the witnesses. At the time appointed, the church, which is very large, was crowded to excess, so that military aid was thought necessary, lest any unpleasantness should arise. It is supposed that there were from ten to twelve thousand persons in the church. Among those of the witnesses whom I have the pleasure of knowing, were Count Einsiedel, Count Dohna, Dr. Ammon, Dr. Krannichfeldt, Countess Dohna, Countess Halnthal, and many others whose names cannot be familiar to you, and therefore not worth mentioning. A suitable hymn for the occa-

sion was given out in the church before we left the vestry, which was sung by the congregation. The hymn being finished, the minister addressed the candidates for baptism from the altar, in a short but very appropriate speech, and after which they were baptized.

LETTER FROM THE REV.  
T. THOMASON.

*Calcutta, Nov. 5, 1822.*

My dear Sir,

I HAVE the pleasure to enclose for your Society, the sum of £90. which has been collected by the Association of this place. A few months ago we transmitted above £100. to the Auxiliary Society at Madras, for it appeared to us on the whole, preferable to dispose of our little funds in aid of the Society near us, than to forward them to you. Your interesting packet by the Belle Alliance, was duly received, and should have been acknowledged before, but that I have waited the result of a very minute examination of the Jewish families in this place, in the hope of being able to give you some interesting particulars of that people. But, (as indeed I had been long convinced) it has been satisfactorily made out, that in this very large and populous city there are scarcely 100 Jews, including children, and that the state of the families is such, that it would be scarcely possible to form a school of ten children. Under these circumstances, we feel it important to send our contributions to Madras, where a Society has been so happily established, and the field of labour is large and promising. We shall from time to time, however, send sums to your Society, in return for your Reports and Pamphlets, with which you so kindly supply us, and as a testimony of our hearty good will to the cause; which, as the work of God advances, becomes every day more and more interesting. In future it will not be necessary to send more than twenty copies of your Hebrew publications, as we cannot use them, and have generally transmitted them to Madras, but your Reports and Expositors and Tracts will be always most acceptable. Whether it may be expedient to address the people publicly again with a view to a collection, I can hardly determine now; Socie-

ties and Institutions for the sake of the Heathen immediately near to us, have so *greatly multiplied* of late years, that I doubt the expediency of making, *at present*, another effort. In the quiet, unfelt mode of small monthly payments, we go on steadily, and all our best united public exertions are unspeakably too feeble for the great demands of the perishing idolaters around. But we wish you cordially good luck in the name of the Lord,

Very truly yours,

T. THOMASON.

*Rev. C. S. Hawtreys.*

JEWS AT COCHIN.

EXTRACT OF A LETTER FROM  
T. JARRETT, ESQ.

*Madras, 8th of October, 1822.*

My dear Sir,

WE now send you an official letter, with all that is interesting of the correspondence of Mr. Sargon up to the 2d of April, 1822. His continued welcome by the Jews at Cochin is highly gratifying, and only to be surpassed by the number of 116 Hebrew children we have in both schools, and the likelihood of their increase, as well as the establishment of others at the villages in the interior amongst the Black Jews, which Mr. Sargon (who is just arrived from Cochin on a visit to us) states to be their earnest desire; but I fear our funds will not admit of extending our establishments, and we anxiously look forward, in the event of their failure, to the support of the Parent Society. As our interests are one, and the world regards our Indian theatre with expectancy, something probably might be inserted in the Expositor, drawing the attention of the public to the support of these schools: this would do no harm if not attended with success. A benevolent lady in England has placed £200 in trust for the purchase of Hebrew Bibles and Testaments for the use of the Jews at Cochin through the Society for promoting Christian Knowledge, and eighty Bibles have arrived from Messrs. Rivingtons in consequence; a most provident supply, for we had searched in vain for Hebrew Bibles for the schools at Cochin. This would lead to a hope that others might be induced to come forward likewise.

We shall have intelligence of much

importance to communicate at a future period. The tomb-stone of one of the "beni Israel" found at Cochin, and the enquiries Mr. Sargon was directed to make respecting the inscription thereon, has led to the discovery of a considerable portion of these people between Cochin and Bombay; that is, one large village of them in the Cannanore district, and great numbers of them at other places between Cochin and Bombay: that these are the race we have been looking for so long, is pretty certain, but whether they form a part of the long lost ten tribes we have yet to learn. It will be requisite however that we should employ some person of intelligence to go amongst them, and to obtain as correct an account of their numbers, and history as possible. It is said they are cultivators of the soil, and employed as sepoys also by the native powers, and even should they ultimately be found to belong to those Jews who quitted the Holy Land after the destruction of Jerusalem, the discovery is still full of interest, since they certainly are not of that description of people termed "Black Jews" at Cochin, and its interior, already described.

I am, yours, &c.

THOMAS JARRETT.

To the Rev. C. S. Hawtrej.

EXTRACT OF A LETTER FROM  
THE MISSIONARIES AT WAR-  
SAW.

Warsaw, April 7th, 1823.

Reverend and Dear Sir,

WE know not for what purpose the Lord has suffered us all to be kept here so long time, yet undoubtedly he has had reasons for it. Wendt and Hoff will now set out the day after to-morrow for Schirucz, and thence proceed to other towns on the right hand of the Vistula. But we proceed to give you some farther account of what we have been enabled to do amongst the Jews since our last of the 18th of February, forwarded by his Excellency, Sir George Rose, with the adjoined paper. But we must mention something more from the 16th of February, as the event has showed the subtlety and artifice of the person, by which he sought to obtain his end. A Jew, by the name of Moses, came to Hoff to put a hard question to him, as he said. Jew. Is it possible for a man to keep every thing contained in the New

Testament? Hoff. Yes, by the power of the Spirit of God it is possible. Jew. Are you indeed bound to keep the whole? Hoff. Our blessed Saviour has commanded it, and therefore we must endeavour by his assistance so to do. Jew. The gentlemen, meaning us, are certainly good Christians, for I never saw such. Hoff. There are better Christians than we in Germany, England, &c. But what is the question you wish me to answer you? Jew. Shew me a New Testament, he opened Matt. v. 42. "Give to him," &c. must you keep this also? Hoff. Yes, that is our duty. Jew. I begged you yesterday to give me an Old Testament in Hebrew, and I beg you now again. Hoff. I told you the reasons yesterday why we cannot give you one, we have but our own which we want in disputing with the Jews, we have no complete ones to distribute, yet I will lend you mine for a short time. The Jew was very glad, and said he would read it in the nights.

21st. Hoff met him in the street requesting him to bring him the Bible back again, the Jew desired him to make a present of it. Hoff told him once more that he could not, and as he (the Jew) had received it by pleading a passage from the New Testament, he must now remind him of one out of the Old, namely; "Thou shalt not covet." The Jew said, he had already told us that he could not keep thirteen of those 613 commandments of the Old Testament, nay, not even one.

Saturday 22d. To day Moses came again, and stayed as usual several hours, among other things he said, it went much about in his head what might be the truth. Hoff told him it must come from his head into his heart, and then he would know what was truth, and that he must pray for this, particularly to God for illumination. Some time after we were informed that he had sold the Bible, upon which Wendt and Hoff went to him one evening, when they saw that he had it still as they found him reading in it, but all their endeavours to get it back in a friendly manner was in vain, and now he has since the 1st of March, neither been here again, nor returned the Old Testament.

February 25th. The Jews having their Purim feast to day bring each other presents, and thus one of them, a tailor,



brought Hoff a small box made of confiture, in return for which Hoff made him a present of a Catechism. The brother of the tailor, who was with him, told us that one of their journeymen had diligently read in the New Testament we had given to him, (the tailor's brother,) that he had been weeping whilst reading it, and that he had now left them, and was gone into one of the Catholic cloisters to be baptized; some time after he brought him to us, when we spoke to him for a considerable time about true Christianity, and gave him some tracts. For some time we had the pleasure to read with some Jewish boys, (with the will of their parents) in Trenin, Catechism, and to encourage them in it we taught them something of geography, which they comprehended very well. At first they attended regularly, but it lasted not long, they soon left off again. To form an idea of the wickedness which exists even in the hearts of boys, we must mention the following things. One day when B. had been explaining to them some passages of the Old Testament about the Messiah, they were heard cursing; besides, they would take any thing they could get from us, which one of them sometimes brought back to receive money, saying, he had seen it with other Jews who must have stolen it here.

February 26th. Were visited by some Jews to whom we spoke of the proper way to keep the present feast, not by eating and drinking, as the Talmud says they might drink so long till they knew no difference between Cursed be Haman, and Blessed be Mordecai, but in lifting up their heart to God in prayer.

March 1st. Were visited by several Jews, one of them was a teacher of the Chasidim, mentioned before, who, as usual, disputed violently, and brought forward many foolish things from the Talmud, which he gave out as great wisdom, saying the Talmud was wiser than we and our Messiah; but the two boys, mentioned above, knew better the situation of the different parts of the world than he, and thereby refuted his notion of the wonderful river Sambatjon.

March 3rd. Had a long conversation with a Jew from Sandouir on many passages of the Old Testament, and gave him a New Testament, two tracts, and the 53d chapter of Isaiah.

4th. Several Jews were with us to whom we spoke very earnestly about the awful state in which all Jews are at present, and the depth of sin they lay in, and exhorted them to come to their true and only Messiah. Mr. L—, who with his friend gives us much hopes and pleasure, began afterwards a conversation with his brethren, by reading to them the 53d chapter of Isaiah, and showing them that every explanation given of this chapter, by their Rabbies, was insufficient, and that that of the Christians only could be the true one. Mr. L. spoke also to two of those Jews present, who were teachers, of the neglect of the word of God now generally prevailing amongst the Jews as the reason of the great ignorance found among them with regard to the true knowledge of God, and the history of their ancestors. Both these teachers consented to what Mr. L. had said, and resolved to promote more the knowledge of the Bible among their pupils.

March 6th. Yesterday and to day Mr. L. and his friend visited us. B. continued with the latter the reading of the gospel of St. John. We rejoiced to see them grow in grace, and derive some comfort from their conduct in regard to the number of their unhappy brethren.

12th. Two other Jewish candidates for baptism were with us who are in a Catholic cloister. Both were very ignorant indeed. We endeavoured to show them the nature of repentance, of true faith in the Lord Jesus, and gave them some tracts. May their souls be drawn to the Lord by the Spirit from above. This evening a Jew from Schiruev was with one of those whom B. spoke on his journey to Soldau, who invited W. and H. to take their abode with him, gratis, when coming that way.

13th. Colonel Von Sass paid us a visit and requested us to instruct his Jewish coachman, who wishes to become a Christian, to which we were very willing.

14th. Two Jews were with us, to whom we spoke on the important question, whether Messiah had come or not. After having shown him that Jesus of Nazareth only could be the Messiah foretold by the prophets, we exhorted them to come to him by prayer, and to believe in him.

15th. Mr. Elkana brought to us a Jewish teacher, by the name of H—,

a reformed Jew. We disputed together for a considerable time. He was very candid, and told us at the end of the conversation that our tranquillity of mind made the greatest impression upon him. The glory to the Lord. In the afternoon the teacher of the Chasidim again visited us, and as several other Jews were present, he brought forward again a great deal of nonsense to defend the Jews for not believing in the Lord Jesus. We told him that he would be once called upon to give an account for all his words and deeds, especially for his endeavouring, to keep his brethren in blindness, and that he would have no excuse in the day of judgment.

The 16th of March, B. began, under prayer to God, the first conversation with the coachman of Baron von Sass. He seems to be sincere, and was very attentive. B. began with him from the fall of man; showed him his recovery by the promised Messiah, who was to bruise the serpent's head—the attributes of this Messiah—his divine and human nature, from several passages of the Old Testament; and then showed him their fulfilment in the Lord Jesus Christ in the New. Read with him part of the first and the second chapter of St. Luke, and the first and second chapters of St. Matthew—gave him a New Testament and some Tracts—he understands Hebrew—and admonished him to read these books with prayer. His name is Joseph. He is the son of an innkeeper at Bialistock in Russia, and has had a wish to become a Christian for several years. It is manifest the Lord has prepared his heart—may He also graciously change and purify it. Two Jewish teachers again visited us to-day, and were very attentive to what we told them, making few objections.

The 17th, Hoff read and expounded to L— and his friends, the sixth and seventh chapters of St. John. The latter related the following circumstance of a young Jewish woman: Her father, who lives a short distance from Warsaw, gave her in marriage when she was sixteen years of age. Being a man of property he had her instructed in several languages by a Catholic priest, who at the same time told her something about the Christian religion. This he did not without success, and she was soon re-

solved to become a Christian, and went into a cloister at Warsaw. Now her father accused her of robbery, and declared her resolution invalid, she being not yet in the proper age to act for herself. In consequence of this accusation she was brought before the judge, and by the promises of the father on one side, and by the fear of severe punishment on the other, she was brought to recant and to go home with him. At present she is very much guarded, and no Christian is allowed to speak to her. Lately our young friend, being a relative of hers, had an opportunity to speak to her. He told her his resolution to become a Christian, and gave her a copy of sixteen short sermons by a clergyman of the Church of England, which he had received from us. Some time after she returned it to him, congratulating him on his intention, and expressed with great affection the heaviness of mind in which she was at present. May the Lord, the good Shepherd, not leave this poor sheep of his redeemed flock comfortless!

Mar. 21st. Mr. S—— and Mr. H—— visited us to-day again; they are both teachers in the National Schools established by Government for the Jews. We had a very pleasing conversation with them. Both declared that they were willing to become Christians, but that they were as yet hindered by several things from being baptized, and that they would promote the cause of Christ in their schools. We spoke to them about the inward baptism by the Holy Spirit.

Mar. 25. A young Jew of about eighteen years of age came to us, he told us that he had been married about two years, when he was sixteen and his wife fourteen years old. That he became afterwards inclined to the Christian religion, in consequence of which his father-in-law took his daughter from him; and since that he lives again with his father. The reasons he stated for becoming a Christian being not satisfactory to us, we spoke to him about true Christianity, and offered to read the Scriptures with him as often as he could come to us. In the afternoon he came again, and Hoff began with him under prayer to God. His name is P. P.

Mar. 26. P. P. visited us again, and Hoff read with him the history from Adam to Noah, making practical remarks. When he was going away, he asked for some money; but Hoff told him that we could not give any. Another Jew was also sent us by the Rev. Mr. Diehl, who is shortly to be baptized; but we are sorry to say, he knows nothing at all of true Christianity. B. had a long conversation with him, when he was there the first time, on several parts of Scripture, and explained to him what it was to become a true Christian; and Hoff and Wendt did the same to-day.

April 1st. P. P. this morning visited us again, when H. continued with him the reading of the history of mankind from Noah to Abraham. May the Lord open his understanding.

April 5th. The two teachers were here, mentioned above, to take leave of W. and H. They had brought two of the reformed Jews with them; men of sense and understanding. The conversation turned on the subject of immortality—how much there had been revealed of it in the books of Moses. We told them that it had been generally understood and believed, as appears from the Psalms, the book of Job, and the Preacher. On speaking of Solomon's Song we showed them the striking correspondence between it and between the sixteenth chapter of Ezekiel. All were attentive and pleased us much; they also promised to come again. One of those who was here the first time said to Hoff, when going away, "May God fulfil all your pious wishes!" Hoff. "And His promises." To which all replied with a loud "Amen!"

Yesterday the Jew mentioned above

was baptized. The Rev. Mr. Diehl, in his address to him previous to it, showed him how he could find rest for his soul only in the Christian religion; and that all the traditions of the elders and the writings of their fathers, would not afford this to him. He told him what it was to take the easy yoke of the Lord Jesus upon him, and admonished him very earnestly to lead a virtuous and pious life.

This morning he was with us, when B. spoke to him once more very seriously of becoming a true Christian, and not to be only one by name. Gave him a copy of the Prophets in which he wrote the name of the London Society for promoting Christianity amongst the Jews, and Tremellius's Catechism. In a week he is going to Hamburg; or, if he does not find employment there in a merchant's house, he will go to England. May the Lord have mercy upon him and be with him!

We are, your's, &c.

W. F. BECKER,  
G. WENDT,  
L. HOFF.

#### CHURCH MISSIONARY SOCIETY.

Two Sermons in aid of the North-East London Church Missionary Society, were preached at the Episcopal Jews' Chapel, on Sunday, the 25th of May. That in the Morning by the Rev. Josiah Pratt, and that in the Evening by the Rev. C. Hawtrey. The Collections amounted to £36. 16s. 10d.

Subject for the Lecture on the Old Testament Types, at the Episcopal Jews' Chapel, on Sunday Evening, June 1st, 1823.—MELCHISEDEC.

#### CONTRIBUTIONS TO THE LONDON SOCIETY.

Bulmer, Mr. H. M., Wilderness Row, collected by him	2	9	0
C. Mrs. by E. D., Ipswich	1	1	0
Compton, John, Esq. the late, of Wood Sheen, Berks, Legacy of 52 <i>l.</i> 10 <i>s.</i>			
New 4 per cents. value	54	6	9
C. S. at Annual Meeting	1	0	0
E. H. collected by her	0	15	0
Sale of Work	0	10	0
	1	5	0
Foster, Mrs. Mary, by Messrs. Hoares	5	0	0
Friend, by Rev. W. Marsh	10	0	0
Friend to Israel	15	0	0
Ditto, by Messrs. Cardale and Co.	20	0	0
Ditto	21	0	0
(For Palestine Fund)			



Friend, by Rev. J. M. Ray, Sudbury, for Palestine Fund	5	0	0	
For Hebrew Testament	5	0	0	
				10 0 0
Ditto, by ditto, . . . . . (For Heb. Test.)				2 0 0
Gell, Rev. Robert, Wirksworth				10 10 0
Graham, Rev. J. B., collected by him				3 18 0
Grey, Miss, Portsmouth, One-fourth of Produce of Box Association				9 0 0
Grimshawe, Rev. T. S.				10 10 0
Hunter, Sir C. S., Bart.				5 0 0
Huntley, Most Hon. Marchioness of				10 0 0
Jones, Miss, Finsbury Square, collected by her				1 10 0
Ladies, Two, by Rev. F. Close				2 2 0
Lady, by Rev. John Arundel				1 0 0
Mackworth, Sir Digby, Bart.				3 0 0
Monckton, Hon. I. Fineshade				5 0 0
Rose, Right Hon. Sir G. H.				28 0 0
Ditto, . . . . . (For Palestine Fund)				20 0 0
Bath Ladies' Society, by Hon. Mrs. Strange:				
For General Purposes	215	13	0	
For Heb. Test.	20	0	0	
				235 13 0
Berwick on Tweed Society, by Mrs Ainslie				20 2 4
Birmingham do. by Miss Hood				19 0 0
Bradford do. by John Rand, Esq.				9 0 0
Bridport Ladies' do. by Mrs. Robinson, . . . . . (For Schools)				10 0 0
Caerwys (near Holywell, Flintshire) do. by Rev. R. Richards				4 0 0
Calcutta do. by Rev. T. Thomason				90 0 0
Camberwell, &c. Ladies' do. by Miss Collin				9 16 0
Ditto, by Miss Waltham				13 9 6
Cambridge Under Graduates do. by W. Madden, Esq.				16 4 0
Campden, (Gloucester) by Rev. R. O. Wilson				3 9 6
Carlisle do. by Mr. J. Brown				27 0 0
Cheltenham do. by Mrs. Williams				3 0 0
Clewer do. by Mrs. Davis				22 0 0
Darwen (Montgomeryshire) do. by Rev. T. S. Richards				8 0 0
Derby do. part of produce of Repository of Ladies' Work				15 0 0
Derbyshire, &c. do. by W. Newton, Esq.				162 0 0
Devon and Exeter do. by C. Upham, Esq.				5 5 0
Dorchester Ladies' do. by Rev. J. L. Jackson				31 5 6
Ditto by Misses A. and H. Spratt, Sherborne				10 5 0
Drayton Beauchamp do. by Rev. B. Woodd				6 0 0
Exeter Ladies' do. by Miss F. E. Woolloombe				24 18 1
Frisby (Leicestershire) do. by Miss Noble				2 12 8
Frome do. by Miss Wickham				7 1 6
Gloucester do. by Alexander Maitland, Esq.				155 13 11
Harwell (near Abingdon) do. by Mrs. Knight				3 0 0
Helstone do. by H. M. Grylls, Esq.				25 11 11
Hereford do. by Mrs. Love				10 0 0
Hornby, (near Catterick, Yorkshire) do. by Rev. M. I. Pattison				1 1 0
Huddersfield do. by Rev. John Coates				15 0 0
Ditto Ladies' do. by Mrs. Coates, deducting 7s. printing				21 19 0
Hull do. by J. Hudson, Jun. Esq.				
For General Purposes	68	2	9	
For Schools	1	10	0	
				69 12 9
Ireland do. by Rev. W. Bushe				150 0 0
Ditto by do. (this year's account)				200 0 0
Kendal do. by E. Tatham, Esq.				
For General Purposes	51	11	4	
For Heb. Test.	5	5	0	
				56 16 4
Kettering do. by Miss Green . . . . . (For Heb. Test.)				2 15 6
Kimbolton do. by Mr. Islip				3 0 0
Lancaster do. by G. Burrow, Esq.				34 0 0

Latchford (near Warrington) Society, by Miss Allix	. . . . .	15	7	6
Leeds do. by Mrs. Dixon	. . . . .	60	0	0
Lichfield do. by Mrs. Salt	. . . . .	3	16	8
Lincoln do. by Mrs. Fowler	. . . . .			
For General Purposes	. . . . .	16	9	1
For Heb. Test.	. . . . .	2	1	0
		<hr/>		
		18	10	1
Liverpool do. by W. Simmons, Esq.	. . . . .			
For General Purposes	. . . . .	212	12	9
For Heb. Test.	. . . . .	1	1	0
		<hr/>		
		213	13	9
London:				
Blackheath, Mrs. Tatlock, collected by her	. . . . .	1	0	0
Clapham Society, by Joseph Wilson, Esq.	. . . . .	76	12	9
Episcopal Chapel Ladies' Society, by G. T. King, Esq. F. M.	. . . . .	170	18	0
Freemasons' Hall, collected after Annual Meeting	. . . . .	96	16	9
Greenwich, a few Ladies, by Mrs. Long	. . . . .	3	0	0
Haus Town Ladies, by Miss A. W. Malpas	. . . . .	7	7	0
Ladies' Association, by Miss Rivington	. . . . .	2	12	0
Paddington, Bentineck Chapel Association,				
Young Ladies of the Misses ———'s Establishment		5	13	0
Pentonville, by Miss Davis				
Miss Clarke, (For Heb. Test.)		0	10	6
St. John's, Bedford Row, by Rev. D. Wilson	. . . . .	216	9	1
St. Paul's, Covent Garden, collected after Anniversary Sermon, by Rev. W. Thistlethwaite	. . . . .	57	11	2
Walworth, by Mrs. Sundbeck	. . . . .	3	2	6
Malta, by Rev. W. Jowett, collected after a Sermon				
by Rev. P. Fisk	. . . . .	4	10	8
Malvern Wells Society, by Mr. G. Phillips	. . . . .	3	0	0
Manchester do. by S. Moxon, Esq.	. . . . .	5	0	0
Ditto Ladies' do. ditto (For Heb. Test.)		7	13	0
Melton Mowbray do. by Miss F. Stokes	. . . . .	11	16	0
Newcastle on Tyne do. by John Fenwick, Esq.	. . . . .	2	5	8
Nottingham do. by W. Maddock, Esq.				
For General Purposes	. . . . .	50	0	0
For Heb. Test.	. . . . .	4	0	0
		<hr/>		
		54	0	0
Penryn do. by J. Manderson, Esq.	. . . . .	17	0	0
Plymouth do. by J. H. Dawe, Esq.	. . . . .	15	0	0
Portsea do. by Rev. E. Benwell	. . . . .	72	3	0
Potton do. by Mrs. Whittingham	. . . . .	13	12	7
Reading do. by Miss Hooper	. . . . .	6	11	0
Ditto, by Mrs. French	. . . . .	12	0	0
Rochester do. by Rev. W. T. Staines	. . . . .	3	13	0
Rugby by Miss Marriott				
Collected by her	. . . . .	0	7	6
Donation, Miss Marriott	. . . . .	2	0	0
		<hr/>		
		2	7	6
Scotland:—Stewarton Sabbath School, by W. Cuninghame, Esq.				
Kilmarnock Association, by do. (For Heb. Test.)		27	15	10
Sheffield, M. M. by Rev. H. W. Bull	. . . . .	0	10	6
Shrewsbury Society, by Rev. I. Langley	. . . . .	33	10	0
Ditto, by Mr. R. Grav	. . . . .	2	10	2
South Collingham and Langford do. by Rev. T. Woolley	. . . . .	15	12	8
Stainford do. by Mr. Ford	. . . . .	1	18	0
Sudbury do. by Rev. T. W. Fowke	. . . . .	17	4	6
Tamworth do. by Rev. F. Blick	. . . . .	13	4	8
Tutbury do. by Mr. J. Wolfe	. . . . .	10	0	0
Upwell do. by Mr. J. Egar	. . . . .	2	11	0
Warsaw, collected in Mrs. Hall's Jew-box	. . . . .	7	11	8
Wellington (Salop) Society, by Miss S. Poole	. . . . .	7	10	0
Westbury do. by Mrs. Haynes	. . . . .	10	7	6
Worthing do. by Miss Burford (For Heb. Test.)		5	0	0
York do. by Rev. J. Graham	. . . . .	58	10	0





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